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FINAL REPORT

JOINT HIGHER EDUCATION PLANNING AND STRATEGY COMMITTEE

NORTH CAROLINA AND WESTERN NORTH CAROLINA
ANNUAL CONFERENCE
THE UNITED METHODIST CHURCH
JUNE 1975 SESSIONS

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FINAL REPORT

OF THE JOINT HIGHER EDUCATION PLANNING AND STRATEGY COMMITTEE TO THE NORTH CAROLINA AND THE WESTERN NORTH CAROLINA ANNUAL CONFERENCES OF THE UNITED METHODIST CHURCH

June 1975

Joint Higher Education Planning and Strategy Committee
Jay H. Ostwalt
Director of the Study

REPORT OF THE JOINT HIGHER EDUCATION PLANNING AND STRATEGY COMMITTEE

PREFACE

Many good people have been especially helpful in several important phases of this study. The members of the Joint Committee are very grateful and wish me to express their deep appreciation to all who have contributed so generously of their talents and their time in support of this important effort.

At the risk of overlooking some equally deserving individuals, I should like to say some words of special thanks to several of the advisers and consultants who made important contributions either to the study as a whole or to the work of specific subcommittees. In the first category is Dr. Fred E. Harris, Associate General Secretary, Division of higher Education, Board of Higher Education and Ministry, the United Methodist Church, Nashville, Tennessee. Dr. Harris spent much time with both the Joint Committee and the Director of the Study, advising them and guiding them throughout the study with great understanding and great wisdom.

In the second category are a number of individuals who, although they were not members of the Joint Study Committee, genererously made their skills and expertise available to several of the subcommittees. Their contributions were invaluable. The Reverend Robert L. Johnson, Director of the United Methodist Campus Ministry at the University of North Carolina at Chapel Hill, and Dr. B. Maurice Ritchie, Director of Admissions and Student Affairs at the Duke Divinity School, were valuable contributors to the work of the Subcommittee on Church-Related Higher Education Models. Mr. Marshall Hartsfield, an attorney, was an important contributor to the study and a member of the Subcommittee on Legal Concerns. Dr. Robert Krasowski, of the Carolina Population Center at Chapel Hill, was a valued consultant to the Subcommittee on Economic and Population Trends. Miss Alice Ratliff, a student in the University of North Carolina School of Law and a graduate in economics from Duke University, also rendered valuable research assistance in the area of economic and population trends. Professor Charles E. Ratliff, Jr., Chairman of the Department of Economics at Davidson College, is due primary credit for the final writing of Chapter VI on Economic and Population Trends. His wisdom and knowledge were invaluable to the Joint Committee for that important part of the final report.

Mr. Charles K. McAdams, Treasurer-Business Administrator for the North Carolina Annual Conference, graciously agreed to handle the disbursement and accounting financial responsibilities for the Joint Committee. He was a patient and ever-present helping hand. A second wise counselor and adviser on finances for the Joint Committee was Mr. John R. Sills, Business Manager and Treasurer for the Western North Carolina Annual Conference. To both of these men, the members of the Joint Committee express their sincere and heartfelt thanks.

PREFACE

The Joint Committee would like to say another word of special thanks to the Board of Higher Education and Ministry of the United Methodist Church for its contribution of $1000 to the study.

During the difficult days when the preparation of the written report was in its last stages, Mrs. Nancy R. Arnette played a key role in the editing and typing of the final manuscript She was an expert in spotting and correcting bad grammar, poor style, and tangled syntax.

Mrs. Charles E. (Mary Virginia) Ratliff was the Administrative Assistant to the Director and rendered valuable service in every aspect of the study -- from the initial broad planning sessions to the final negotiations with the printers. She helped with everything: planning, coordinating, research and writing. A very special word of appreciation goes to her for her very able and truly exceptional contributions.

Finally, as a point of personal privilege, the Director would like to express his own deep gratitude to the members of the Joint Committee for their diligence, their wise counsel at every point and their unfailing patience. They demanded the best; they gave their best in return. So, a very personal thanks to each of them.

Jay H. Ostwalt, Director
Joint Higher Education Planning and Strategy Committee Study
The North Carolina and The Western North Carolina Annual Conferences
The United Methodist Church
May 15, 1975

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Report of the Joint Higher Education Planning and Strategy Committee

Chapter I

SUMMARY AND RECOMMENDATIONS

General Introduction

Over a period of approximately two years the members of the Joint Higher Education Planning and Strategy Committee of the North Carolina and the Western North Carolina Annual Conferences have conducted a study of United Methodist involvement in college-level education and campus ministry in this state. This report will present the results of that study, together with specific recommendations for the future involvement of the United Methodist Church in higher education in North Carolina. Two junior colleges, five senior colleges, and the Regional Commission on Christian Higher Education and Campus Ministry, all presently receiving substantial direct support from the Annual Conferences of the United Methodist Church in this state, have been the focal points of this study. The institutions, together with their annual conference benefactors, are:

Junior Colleges

Brevard College, Western North Carolina Annual Conference
Louisburg College, North Carolina Annual Conference

I: SUMMARY AND RECOMMENDATIONS

Senior Colleges

Greensboro College, both Annual Conferences
High Point College, both Annual Conferences
Methodist College, North Carolina Annual Conference
North Carolina Wesleyan College*, North Carolina Annual Conference
Pfeiffer College, Western North Carolina Annual Conference

*After this study was completed and the final report approved by the Study Committee, North Carolina Wesleyan College petitioned the State of North Carolina to assume ownership and operation of that institution.

Regional Commission on Christian Higher Education and Campus Ministry

Funds Allocated by Both Annual Conferences
Campus Ministries or Joint Campus Ministries with Other Denominations, as of January 1, 1975

Appalachian State University
Duke University
East Carolina University
North Carolina Agricultural and Technical State University
North Carolina Central University
North Carolina State University
Pembroke State University
The University of North Carolina at Chapel Hill
The University of North Carolina at Charlotte
The University of North Carolina at Greensboro
The University of North Carolina at Wilmington
Western Carolina University
Winston-Salem Wesley Foundation

Two institutions, Duke University and Bennett College, are each related to the two United Methodist Annual Conferences in a different way. Duke is not included directly in the budget of either conference. Bennett receives some specific conference funding; however, it is also affiliated in a special way with the United Methodist Church as a whole. Therefore, neither of these institutions is included in this study as an element of primary concern.

I: SUMMARY AND RECOMMENDATIONS

Plan for This Report

This report is divided into eight sections. Chapter I summarizes the findings of the primary studies and presents the recommendations of the Joint Committee, and Chapters II through VIII give the primary information upon which the recommendations are based. For a full understanding of the proposals which are made here, each reader is urged to read the entire study with great care, then to concentrate especially on the proposals which are made in this chapter.

It is essential to remember that the decisions made regarding the future involvement of the United Methodist Church in higher education in North Carolina must take into account many complex variables, a substantial number of which cannot be identified adequately or reflected precisely in straight-line projections. However, to ignore such factors and their significance is to ignore some of the most important elements of the higher education program of the United Methodist Church at a time when that program is facing some of its most severe tests. Important decisions must be made now; for that reason, the Joint Committee has sought earnestly to gather the facts which are pertinent, to discover the issues which are basic, and to make recommendations which are reasonable and practical.

I: SUMMARY AND RECOMMENDATIONS

Summary of Findings

Church-Related Higher Education Models

The members of the Joint Committee have emerged from this study with the conviction that our United Methodist colleges and campus ministries in North Carolina must move vigorously for the improvement of their present programs and for the development of strong new programs. Many fine things are already happening in our colleges and many exciting plans for the future are already being made on our Methodist campuses. On the whole, ministries to Methodist students in the public institutions of our state have served our church well in the past, and their continuing development in the future should be encouraged.

Despite past accomplishments, higher education in America faces great challenges over the next quarter of a century, and church-related higher education is no exception. New roles must be identified and old ones clarified. Variations in purposes must be understood and implemented. Many institutions of higher education face crises in the establishment of their identities, and in the determination of the potential areas for their most valid service. Other challenges, especially to church-related colleges, are finance, enrollment, and academic freedom. The best of what we have developed thus far in American higher education must be preserved and strengthened; new learning procedures and new organizational models must be discovered and utilized effectively; better management structures must be developed. Old concepts about space and distance must be modified to enable students, faculty, and administration in all areas of higher education to improve their contributions to individuals, to the church, and to society.

New and valid human relationships are possible -- relationships which will draw upon our reservoir of technical knowledge and skill, and relationships which will grow from improved human ability to utilize both the technical potentials which are already available and those which shall become available in the future. Those relationships will not be effected by an undirected search for change; newness for the sake of newness is an unaccaptable motive. Traditional learning models have established their validity over the centuries: lectures often facilitate and motivate learning, the skillful use of printed resource materials is often extremely valuable, face-to-face communication and refinement of ideas have been valid since long before Socrates; however, along with those, our modern computer languages and our applications of electronic, audio, and visual techniques are also potential options.

Even more important, perhaps, is our growing understanding of human behavior in relation to learning, thinking, knowing, feeling, and appreciating. Such knowledge is crucial if we are to survive as human beings, as inhabitants of the planet Earth. Our scientific knowledge is literally exploding -- increasing at the almost incomprehensible rate of one hundred per cent every eight years in the opinions of some respected modern scientists. Are our knowledges about important areas of social and human relations keeping pace? What about politics? Economics? Family life? Human motivations? What about our values? Our priorities? Our moral fiber? Our ability to cope? We live on a planet where space, food, fresh air, and water presently appear to be finite. Yet we often act as if the means for satisfying even our primary needs are infinite. The members of the Joint Committee believe the church should face, seek to understand, and attempt to answer those questions. They believe further that United Methodist higher education must play a key role in that effort.

Legal Relationships

The affairs of the colleges considered in this study are the direct responsibilities of their respective Boards of Trustees, and final authority rests with those groups. However, the United Methodist Church may exercise a substantial degree of indirect control over the institutions through its power over the election or confirmation of the members of the Boards; by the right to remove those individuals in some cases; and through decisions to make monetary contributions. In no case has the United Methodist Church assumed legal obligation to give any monetary support to any college.

Concerning ownership of property, all institutional assets are restricted in one way or another. Thus, an in-depth analysis of such restrictions would be required for each college and for each asset of each college in which a dissolution of the corporation might take place.

I: SUMMARY AND RECOMMENDATIONS

Economic and Population Trends

Data on economic and population trends in North Carolina lead the members of the Joint Committee to believe that the United Methodist Church must approach its future commitments to higher education in this state with great wisdom and great care, especially during the period from 1975 to 1990.

Assuming that families with incomes of less than $10,000 per year would find it extremely difficult to pay the annual fees for college enrollment for one person, only about one-third of the families in the United States would be in a position financially to encourage their children to go to college today; of that number, less than ten per cent would be able to pay all of the expenses for college for one academic year for one person. It is believed that this proportion is unlikely to increase and that it may well decrease over the next fifteen to twenty-five years. In a like manner, the number of college-age youth is expected to decline each year until around 1990. Because of these facts, the general trend toward decreasing college and university undergraduate enrollment is believed likely to continue until near the end of this century.

Faced with increasing competition from lower tuition costs at public institutions, probable increasing inflation, and decreasing college population in the immediate future, the economic and population bases for church-related higher education are expected to decrease drastically during the next decade. It seems apparent, therefore, that United Methodist institutions of higher education in this state will need to work out major consolidation arrangements, as well as to make actual reductions in the number of programs to which major financial support can be given.

Emphasis is placed upon the fact that the economic and population trends discussed in Chapter V of this report, even though important determinants of the level of demand for higher education in North Carolina, cannot yield exact estimates of the number of persons who will seek to enroll in institutions of higher education in the future. Many subjective factors, including the values and attitudes manifested in the choices made by families in allocating their incomes, are also important determinants. Assuming no basic change in the services offered by the colleges, the data on population and income seem to point to the somber fact that the level of demand for higher education will probably decline in North Carolina in the next decade. On the other hand, revisions in the educational policies of institutions of higher education to enlarge the clintele served and increased availability of funds to those in lower income groups who wish to attend college could cause a marked increase in the level of demand. In addition, changes in the aspirations of persons affect the level of demand for higher education. The division of overall demand into two individual demands, one for public education and the other for private education, depends upon both subjective and objective factors -- for example, the uniqueness of each and their relative costs. Furthermore, the level of demand for the services of an individual college will be affected by the number of colleges surviving during this period of high attrition for small liberal arts institutions.

Impact of Public Higher Education on United Methodist Institutions

There is presently in print no state-wide plan for higher education which takes into account both public and private institutions. One is being completed, however, and is forthcoming. When available, it should be of great value to the United Methodist Church in North Carolina in determining its involvement in higher education in the future.

The fees charged undergraduate students in colleges and universities in North Carolina may be expected to continue to be lower for those enrolled in public institutions. Although there is a strong possibility that the existing differential may be reduced by grants from state funds for needy students in church-related colleges, the amounts of such funds are still undetermined and the effects of that movement are too indefinite for valid predictions of the results at this point.

Present Status of the Seven Colleges

For some twenty-five years following World War II, the private and church-related liberal arts colleges in the United States seemed to have a bright future. The growing pool of potential students, the moderately expanding but relatively stable economy, and the highly favorable attitudes toward higher education in general combined to give a note of optimism about the future of higher education, both public and private.

The situation began to change drastically in the middle sixties. Colleges and universities everywhere in the nation began competing for the pool of potential students. New technical institutions beyond high school began to attract larger numbers of students, and some prospective students lost interest in college and university educations. Liberal studies declined in their appeal, and rising college fees made the financing of further study extremely difficult. Private philanthropy, though remaining relatively high, began to look toward public as well as private institutions of higher learning. The following items have serious implications for the seven colleges in this study:

1. Some of the seven institutions are small and may have difficulty providing a variety of educationally attractive programs.

2. Some of the seven institutions are carrying a heavy burden of debt which constitutes a first claim on any revenues that they receive, thereby leaving a smaller portion of their funds for educational programs, student welfare, and faculty salaries.

3. Certain institutional programs have become both underproductive and extraordinarily expensive, and therefore out of harmony with the needs and demands of their students.

Recommendations

Introduction

As the members of the Joint Committee began to work out the recommendations they should make on the basis of the findings of this study, there emerged a clear consensus that the college situations differed widely between the two annual conferences involved in the investigation. Although that fact is true to a lesser extent with respect to the individual colleges within each conference, the implications of the former for this report were much more profound. Specifically, it seemed clear that the idea of a single state-wide program of higher education for both annual conferences should be deferred in favor of a separate program for each conference. Because of the many valuable understandings which have come out of the state-wide study, however, it also seemed desirable to provide opportunities for continuing the joint discussions through a specific state-wide organizational structure.

I: SUMMARY AND RECOMMENDATIONS

As a result of the above decisions, the recommendations for this report will be divided into three major parts: (1) the assumptions upon which all the recommendations are based, (2) the recommendations pertaining to the North Carolina Annual Conference, and (3) the recommendations pertaining to the Western North Carolina Annual Conference.

Assumptions

The proposals presented in this chapter have been developed on the basis of several assumptions which should be kept in mind. Changing them would require changing the recommendations themselves, and thereby the entire proposal. The assumptions are:

1. That the United Methodist Church in North Carolina is committed to the continuation of a strong and broad program of Christian higher education in this state, through both liberal arts colleges and campus ministries.

2. That, through its two annual conferences, the United Methodist Church in North Carolina will continue to commit at least the current (1975) level of support to programs of higher education and campus ministry.

3. That the United Methodist annual conferences in North Carolina should seek to encourage the wise use of their financial allocations to higher education through the development of more efficient institutional administrative structures by both the liberal arts colleges and the campus ministries, including specifically the possible use of mergers and/or cluster arrangements.

4. That the enhancement of the image and role of the campus ministry is imperative.

5. That new forms of ministry in higher education beyond high school should be developed.

6. That the plan presented here should be implemented over a relatively long period of time -- from one to ten years.

7. That the responsibility for the implementation of any plan rests both with the institutions of higher education involved and with the United Methodist Church in North Carolina, working together in mutual self-interest.

8. That, although the projected declining trend of population in the college-age group is documented by existing data on actual births, such straight-line projections must be tempered by consideration of other important variables.

9. That state and federal financial support for students in church-related colleges will probably increase substantially over the present level of that support.

The North Carolina Annual Conference

Members of the Committee from the North Carolina Annual Conference approved the following statements of their position and their recommendations.

When the Joint Committee on Higher Education Planning and Strategy began its deliberations in 1973, it seemed logical to assume that a state-wide plan for Methodist higher education in North Carolina could be developed. It was thought that a thorough study would show how the resources of the seven colleges could be marshalled in such a way as to provide a more economical and effective operation. As proceedings with the various subsections of the study advanced, the complexity of the problem became more evident. However, most members of the Joint Committee continued to hope that a unified state plan might eventually evolve; but when in the fall of 1974 the Committee was confronted with the various alternative courses of action that might be followed, the members from the North Carolina Conference became convinced that advocacy of a plan that would involve precipitate withdrawal of Conference support from one or more institutions would accomplish nothing constructive and would probably result in irreparable damage to all three of the institutions in this conference.

The North Carolina Conference members arrived at the above conclusion after considering many alternatives. Among these were the consolidation of all Methodist institutions in North Carolina under a joint board with a reduction in the number of institutions; the clustering of certain institutions throughout the state that are located geographically in areas where joint utilization of faculty, facilities, and administrative resources would be feasible; the sale of one or more institutions to the State and the concentration of resources on fewer institutions. The immediate adoption of any of these alternatives appeared to members of the Committee from the North Carolina Conference to promise more problems than solutions.

Measures that might be practical for the institutions in the Western North Carolina Conference did not appear to be suitable for those in the North Carolina Conference. The North Carolina Conference members believe that a state-wide approach, initially at least, is not feasible due to the fact that the condition of the colleges in our Conference is more tenuous than that of the colleges in the Western North Carolina Conference. The two senior colleges in the North Carolina Conference have been in existence less than twenty years and have, therefore, not had an opportunity to build the cumulative support that comes from a long period of providing church-related higher education. Their oldest graduates are, as a group, well below forty years of age. As a result, these colleges are less able to cope with the increased costs and declining enrollments which higher educational institutions have experienced in the past few years. Furthermore, of the five senior Methodist colleges in this state, those in the North Carolina Conference have the heaviest indebtedness. They depend to a considerable degree on the communities in which they are located for support, and anything that might discourage either student applications for admission or continued local support would be catastrophic.

In spite of their difficulties, the officials of all three colleges in the North Carolina Conference insist that with continued support from the Conference at the current level they can achieve a viable status. Under these circumstances, the Committee members from the North Carolina Conference were faced with a heavy responsibility in deciding what they should recommend. They considered as mentioned above, but did not pursue, the possibility of a favorable disposition of one of the senior colleges on the theory that there might be an interest in it as a public institution. Any move in this direction, however, would have to originate with the college trustees and/or the college community.

Louisburg has just announced the election of a new president. Methodist has completed only two years under a new president. Over the past four years enrollment has declined at Methodist 24.2%, at North Carolina Wesleyan 15.2%, and at Louisburg College 15.5%. The decline at Methodist College and Louisburg College continued during the past fall term. Wesleyan had a slight increase. Under these circumstances, the Committee members believe it would be unfair and unwise to take any action which might make the task of the administration and trustees of these colleges more formidable.

Members of the Joint Committee came to a realization that the colleges are legally controlled under their charters by their respective Boards of Trustees. It is true that the Conference has two important checks: (1) the power to grant or withhold funds and (2) the power, after nomination by the trustees, to elect trustees of Louisburg, and to both nominate and elect trustees of Methodist and Wesleyan. Moreover, each institution has its supporters and followers in a conference, and a divisive issue that might result in bitter conflict could be created by the assertion of either of these powers in any situation short of an imminent emergency. This leaves a conference, once it has authorized the establishment of a college and the college has received a charter from the State, in a position where under ordinary circumstances it has only the power of admonition.

In view of the foregoing, the members of the Committee from the North Carolina Conference, recommend the following:

1. That the North Carolina Conference and the Western North Carolina Conference continue to cooperate in planning, providing, and supporting the campus ministry program.

2. That the North Carolina Conference continue its present level of support to High Point College and Greensboro College.

3. That the North Carolina Conference continue its present level of support to the Duke Divinity School.

4. That the North Carolina Conference and the Western North Carolina Conference join in establishing a Joint Higher Education Committee to continue to examine, coordinate, and make recommendations in connection with the activities of the two conferences in higher education on a state-wide basis.

5. That the North Carolina Conference continue the present level of financial support at Louisburg College, Methodist College, and North Carolina Wesleyan College for three additional years and that a special committee appointed by the Bishop in consultation with the Division of Higher Education shall monitor and study the

activities and financial operations of each of the three institutions and make a recommendation in June of 1978 concerning its support from the Conference, thereafter. The Conference shall continue to support the colleges by encouraging the enrollment of students. (Attention is invited to the special note about North Carolina Wesleyan College, under the listing of the Senior Colleges on page two of this report.)

6. That the Trustees of Louisburg College, Methodist College, and North Carolina Wesleyan College be requested to study the possibility of a unified system under one Board of Trustees and report to the Special Study Committee referred to in Item 5.

7. That the three colleges be required as a condition to receiving Conference support to institute accounting and auditing practices that will make possible analytical and comparative studies of their sources of revenue, current expenditures, liabilities, and net worth.

8. That the Trustees of the three colleges be urged to take a more active and effective role in assessing the leadership, academic programs, and financial operations of their institutions.

9. That the Division of Higher Education shall cooperate with the colleges to interpret their work and need to the local churches and participate in recruitment of students.

The members of the North Carolina Conference believe that the Trustees should have some additional time to undertake measures that might increase the attractiveness of their respective institutions to students through curricula improvements, better maintenance, improved library and laboratory facilities, and improved student services to the end that larger numbers of students will seek admission to their institutions. Furthermore, the Trustees should have an opportunity to carry out development and fund-raising programs to finance any needed improvements.

In addition, it is the opinion of the Committee that the three institutions are valuable assets to the communities in which they are located, and those communities should have the opportunity to cooperate in an effort that might secure to them the continued vitality of these symbols of culture, social consciousness, and religious leadership in their midst.

Finally, we believe that carrying out the above recommendations would provide the trustees and administrations of the three colleges an opportunity to devise a course of action which reflects the Joint Higher Education Planning and Strategy Committee's assessment of the status of private higher education in general, and our North Carolina Methodist colleges in particular. It seems clear from the Committee's study that if our colleges are to survive as viable institutions it will require ingenuity, innovation, energetic and efficient management, academic programs that are attractive to students, and more involvement of the trustees. These recommendations should allow each institution an opportunity to demonstrate its ability to adapt to the changed status of higher education in order better to serve the academic community in which it must operate. They should also provide a special committee referred to in Item 5 a basis upon which to predicate its recommendation for financial support of the 1978 Annual Conference.

I: SUMMARY AND RECOMMENDATIONS

The Western North Carolina Annual Conference

The members of the Joint Committee from the Western North Carolina Annual Conference have approved the following statements of their position and recommendations.

When the broad plan for the study was adopted by the Joint Committee at the First Quail Roost Conference in August 1973, it was believed that a single state-wide program of United Methodist higher education in North Carolina was both desirable and feasible. However, several unique current factors within each of the annual conferences in this state have led to the reluctant conclusion that other, more immediate and more demanding, concerns would have to be accommodated first. On the other hand, the joint study effort has been a valuable experience for the Western North Carolina group in numerous ways which go far beyond the findings presented in this report. Therefore, they hope the joint cooperative relationship developed to this point in the study may be preserved and encouraged to grow.

The Western North Carolina Annual Conference members considered and rejected two alternatives. One was to continue without change the present financial relationships to four colleges and the campus ministry. Each of the institutions studied was found to possess many points of financial and educational strength. Enrollment trends seemed to be stabilizing and even improving in some cases. Requests for campus ministry programs in public institutions were increasing. Traditions, influential friendships, community relationships and regional services would be maintained and possibly developed further under this option.

The second rejected alternative was that the Conference allot funds available for higher education to fewer than four colleges, but in larger amounts to those institutions which should continue to receive support, and to the campus ministry. This option was considered undesirable because it seemed evident that any decision to remove substantial support from a college would seriously undermine its viability by reducing public faith in the institution's chances for survival and thereby discouraging both prospective students and potential donors. Such precipitous action might therefore destroy a college which, given some time, might survive and grow strong.

As the members of the Joint Committee thought about the alternatives, several important principles emerged which were used as guidelines in the development of the final recommendations.

1. The problems facing United Methodist colleges and campus ministries are serious and require immediate attention.
2. Since significant changes will need to be made in all conference-related United Methodist higher education programs, both a climate and a structure for change will have to be developed in the Western North Carolina Annual Conference.
3. Closer and possibly more economic relationships between the institutions and programs must be explored seriously.
4. Gradual but steady and well-planned efforts must be directed to the solution of the problems which currently face the colleges and campus ministries.
5. A cluster arrangement offers the best avenue for investigating and fostering the development of closer administrative

relationships in all aspects of Christian higher education in the Western North Carolina Annual Conference.

Cluster College Concept.

As originally conceived, the cluster college is defined as " . . . a semi-autonomous school on the campus of a larger institution which shares, to a significant extent, facilities and services with the other schools."[1] In terms of the preceding classical definition of the cluster idea in American higher education, the model began essentially as a concept which offered an organizational structure located functionally somewhere between the large university and the small liberal arts college. The cluster is generally considered to be a significant innovation for organizing colleges within a university center; however, although the concept dates back at least to the founding of Oxford University, it is even now but a small and slowly growing phenomenon.[2]

The Western North Carolina Annual Conference Committee believes that, although normally conceived as one model for university organization, the cluster has excellent potential for the development of advantageous relationships within a group of autonomous small liberal arts colleges. At the same time, it seems to offer the gradualness and the flexibility which seem so desirable at the present time for the institutions themselves.

Each college invited to become a part of the cluster program would begin with full control of its own destiny, and make its own decisions about cooperative arrangements. Decisions to relinquish authority would be made for the common good on the basis of experience. Cooperation, as well as constructive give-and-take could be basic strengths. The emphasis would be upon rational, economical, educationally exciting change -- not on fateful decision-making: "thumbs up," you live; "thumbs down," you probably die. Desired changes such as centralized ministries to higher education and a center for Christian studies could be phased in carefully, quietly and economically as parts of the cluster program. If they should not work, they could be changed with no major loss of money. Change could, therefore, come in gradual, reasonable and practical ways.

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[1] Jerry G. Goff and Associates, The Cluster College (San Francisco: Jossey-Bass, Inc., Publishers, 1970), p. 3.

[2] Ibid., p. 5.

Recommendations for the Western North Carolina Annual Conference.

1. That, through cluster arrangements and/or other cooperative administrative structures, the four United Methodist colleges related to the Western North Carolina Annual Conference be encouraged to work together more closely for their mutual benefit.

2. That the Western North Carolina Annual Conference and the North Carolina Annual Conference continue to cooperate in planning, coordinating, and supporting the state-wide campus ministry program.

3. That the Western North Carolina Annual Conference and the North Carolina Annual Conference join in establishing a Joint Higher Education Committee to continue to examine, coordinate, and make recommendations in connection with the activities of the two conferences in higher education on a state-wide basis.

4. That the Western North Carolina Annual Conference endeavor to commit at least the current (1975) level of support to programs of higher education and campus ministry.

5. That a specific schedule of implementation actions be established to carry out the decisions of the Western North Carolina Annual Conference regarding the recommendations made in this report. [See pages 25 through 29 of this report.]

6. That the formation of the Council for Higher Education be authorized in accordance with the administrative lines of authority and structure presented subsequently in the implementation guidelines sections of this report. [See pages 25 through 28.]

7. That the Western North Carolina Annual Conference authorize the immediate creation of the Office of Executive Director of the Council for Higher Education. [See item Number 3, page 27.]

8. That the Western North Carolina Annual Conference take the following steps to facilitate the adequate funding of the Office of the Executive Director of the Council for Higher Education:

a. Authorize the Annual Conference to join with the colleges holding membership status on the Council for Higher Education in underwriting the total financial support of the Office of the Executive Director and the administrative expenses of the Council.

b. Authorize the cost of the operation of the Office of the Executive Director and the Council for Higher Education to be divided into five parts, and allocated as follows: (1) Colleges, each twenty per cent; (2) Conference, twenty per cent -- ten per cent requested through the Work Area of Higher Education and ten per cent requested through the Work Area in Campus Ministry.

9. That the Western North Carolina Annual Conference ask the North Carolina Annual Conference to join it in requesting that the proposed state-wide Joint Committee on Higher Education, or a similar group if that Committee is not approved by the two conferences, make a special study of the needs and possible roles of campus ministries in relation to United Methodist higher education in this state.

Implementation Schedule and Procedures.

Although complete and explicit implementation actions cannot be fully designated at this time, the Western North Carolina Annual Conference Committee is confident that realistic pacing guidelines for those actions can be developed, and that valid principles for their use can be stated meaningfully.

To carry out the recommendations made for the Western North Carolina Annual Conference, the Committee believes the following four conditions must be established clearly in the beginning:

1. Changes must be made gradually, steadily, and with great sensitivity for the needs of both the colleges and the campus ministries.

2. The Western North Carolina Annual Conference, to the degree and within the limits established by the recommendations in this report, must delegate sufficient power to act in its behalf to the Council for Higher Education. That council should also be given the authority and responsibility necessary to work with the colleges to implement the actions suggested in this report.

3. The Annual Conference should be given: (a) a written report each year on the actions taken in the past twelve months by the Council for Higher Education to implement the recommendations in this report which are approved by the Conference, and (b) a set of guidelines for the actions proposed for the following year and prior to the next session of the Conference. Both elements of the annual report would be submitted through the Board of Higher Education and Ministry, and the Conference Council on Ministries.

4. With the approval of the Board of Higher Education and Ministry, and the Conference Council on Ministries, the pace of implementation actions designated below and those legislated by subsequent annual conferences, may be accelerated or decelerated as circumstances may warrant.

In order to meet the above conditions, the following suggestions for operational procedures have been developed with great care. Gradualness will characterize the pace for completing the respective stages. Delegation of authority will be built into the organizational structure and the functions suggested for the elements of that structure.

Following are the implementation stages which the members of the Western North Carolina Annual Conference Committee believe should be established firmly if the recommendations in this report are to be achieved. Reasonable adjustments in the pacing and timing of the actions should be allowed; however, the basic provisions and the spirit of those provisions should be adhered to with great care.

I: SUMMARY AND RECOMMENDATIONS

Stage One: June 1975 to June 1976

Annual Conference -- June 1975.

1. Come to a decision on the recommendations of the Joint Committee on Higher Education Planning and Strategy, including the following:

a. Establish an implementation body, related to the Board of Higher Education and Ministry named "The Council for Higher Education," to be elected by the Western North Carolina Annual Conference.

b. Approve the following membership structure for that Council:

Total Membership	32

Basic Structure.
  Chairman
  Vice-Chairman
  Secretary
  Treasurer
  Committees and Chairpersons as desired

Terms of Office.
  Four Years, staggered
  Maximum of eight consecutive years

Representative Membership Arrangement.

Resident Bishop, Ex Officio	1
Chairperson, Conference Council on Ministries	1
Executive Director of the Council for Higher Education, Ex Officio	1
President of Each College, Ex Officio	4
Chairman of Board of Trustees of Each College, Ex Officio	4

Campus Ministers, Members of the Western North Carolina Annual Conference, (Recommended by Board of Higher Education and Ministry)	4
Chairpersons from Boards of Directors of Campus Ministries in the Western North Carolina Annual Conference (Recommended by Board of Higher Education and Ministry)	4
Members of the Cabinet (Appointed by the Resident Bishop)	2
Members of the Board of Higher Education and Ministry (Chairperson of Work Areas of Higher Education and Campus Ministry, plus 3 Recommended by the Board of Higher Education and Ministry)	5
At Large Members (Nominated by the Conference Nominating Committee)	6
TOTAL	32

c. Designate the Executive Director of the Council for Higher Education a member of the Conference Council on Ministries

2. Delegate the following specific responsibilities to the Council for Higher Education:

a. Initiate budget requests for all higher education programs and campus ministries in which the Conference is involved; to be submitted through normal channels beginning with the Board of Higher Education and Ministry.

b. Account for all funds appropriated to or otherwise received by the Council for Higher Education.

c. Work with the colleges in the Conference toward the development of cluster relationships and programs.

d. Initiate, finance, and monitor such conference-wide studies of higher education as may be appropriate.

e. Encourage development of current programs and new models for the campus ministries.

f. Act as general advisor to the Board of Higher Education and Ministry regarding all matters related to higher education in the Conference.

3. Appoint an Executive Director to activate, supervise, and lead the implementation actions growing out of this report. Appointment would be made with the advice and approval of the presidents of the four colleges involved in this study and subject to confirmation by the Western North Carolina Annual Conference.

4. Give approval in principle to the implementation schedule suggested in this report, with the understanding that changes may be made in it between the 1975 and the 1976 Annual Conferences with the approval of the Executive Committee of the Board of Higher Education and Ministry.

Stage Two: June 30, 1976 to June 30, 1979.

For this and subsequent proposed stages, continuing emphasis is placed upon the fact that both the pacing and the operational guidelines presented in this report are essentially only suggestions. They should be modified by all agencies concerned as changing circumstances may warrant, and in accordance with subsequently established procedures for making such adjustments. Although they are to be conceived as guides rather than as instructions for action, the following suggestions represent carefully conceived operational possibilities and should not be taken lightly:

1. Standardization of budgetary, accounting, and other information systems.
2. Development of a common calendar.
3. Development of cooperative admissions programs.
4. Development of cooperative and joint publications -- catalogs and publicity materials, for example.
5. Development of cooperative educational programs.
6. Special studies and actions to maintain and enhance institutional identity for each college.
7. Shuttle transportation, special telephone services, and joint meetings of faculty, staff, and student groups.
8. Cooperative and joint meetings of the Boards of Trustees of the members of the cluster.
9. Consolidation of major administrative offices.

Stage Three: July 1, 1979 On.

Continuing refinement and improvement of the cluster arrangement.

Proposed Administrative Relationships of the Council for Higher Education.

The following organizational chart shows the basic lines of authority and administrative relationships of the proposed Council for Higher Education in the Western North Carolina Annual Conference. Attention is invited to the fact that the Council is primarily responsible to and works through the Board of Higher Education and Ministry on all matters of conference responsibility.

On educational matters within the purview of individual colleges, the Council will operate within limits of authority established individually or jointly by the college Boards of Trustees. On matters related to campus ministries, the Council will work with the proposed Regional Commission on Campus Ministries.

Emphasis is placed upon the fact that the Council for Higher Education performs its annual conference functions as an agency operating under the Board of Higher Education and Ministry, and the Conference Council on Ministries. However, because other of its functions must be performed as an agency of the college Boards of Trustees, the Committee believes that the Council should develop its own role and identity separate from those of the above two annual conference bodies. The following administrative structure should enable it to achieve that goal.

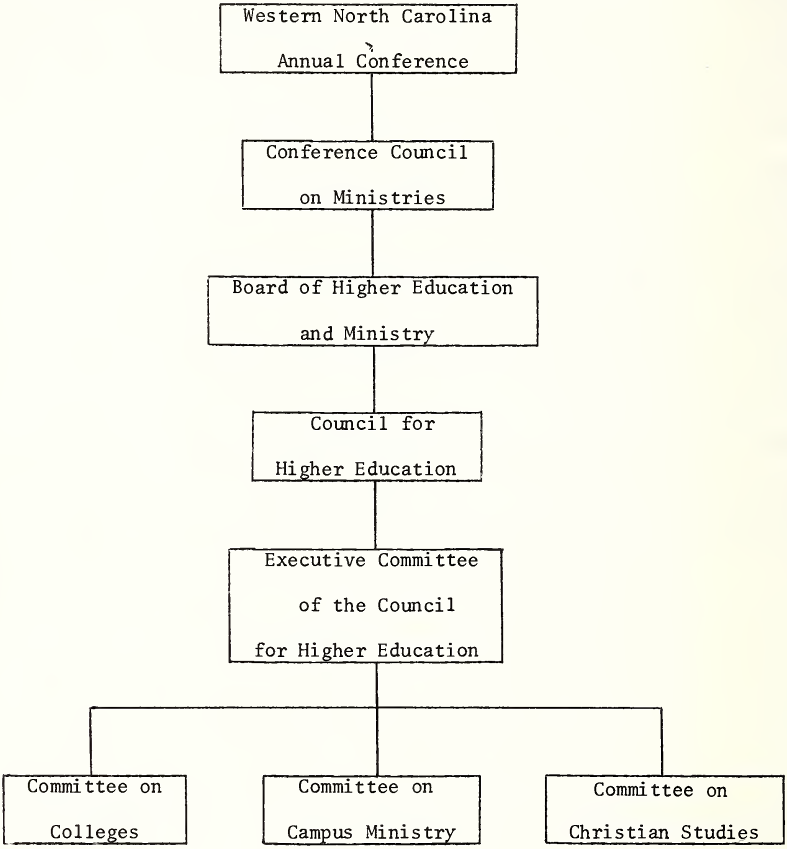
Western North Carolina Annual Conference
Conference Council on Ministries
Board of Higher Education and Ministry
Council for Higher Education
Executive Committee of the Council for Higher Education
Committee on Colleges
Committee on Campus Ministry
Committee on Christian Studies

Fig. 1. Organizational chart for the Council on Higher Education in relation to the Western North Carolina Annual Conference.

I: SUMMARY AND RECOMMENDATIONS

Inter-Annual-Conference Relationships

Introduction

With respect to the colleges now in operation, each annual conference would be responsible for its own program and would have full control over it. In addition, the North Carolina Annual Conference would continue its financial and administrative relationships with Greensboro College and High Point College. Joint consultations and decisions with respect to that arrangement would be accomplished through the coordination group suggested in this section of the report of the Committee.

On the other hand, the present joint program of the Regional Commission on Christian Higher Education and Campus Ministry would continue essentially in its present form, but under a slightly modified name.

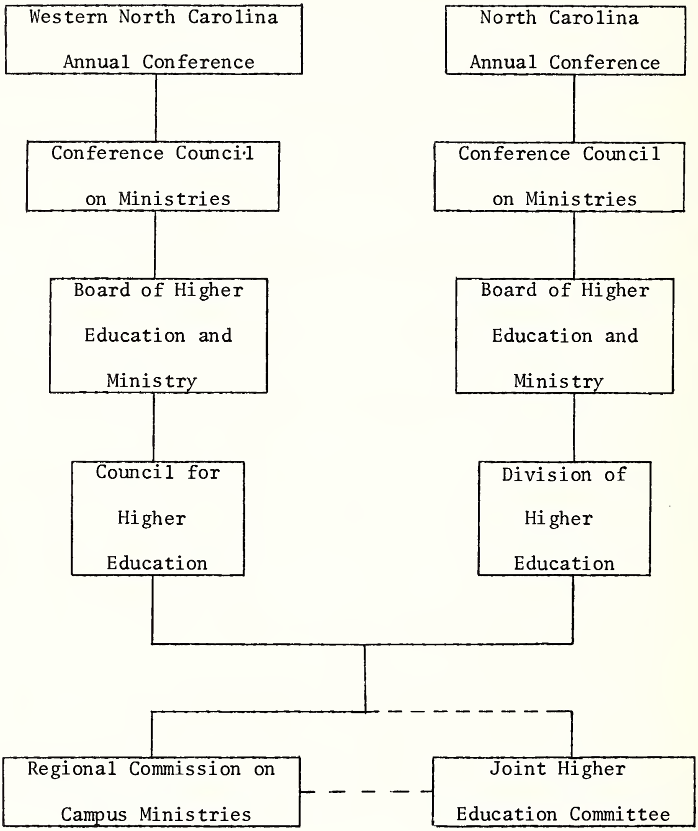
Western North Carolina Annual Conference
North Carolina Annual Conference
Conference Council on Ministries
Conference Council on Ministries
Board of Higher Education and Ministry
Board of Higher Education and Ministry
Council for Higher Education
Division of Higher Education
Regional Commission on Campus Ministries
Joint Higher Education Committee

Fig. 2. Organizational chart for state-wide United Methodist cooperation in higher education.

Functional Relationships

The Regional Commission on Christian Higher Education and Campus Ministry would be redesignated the Regional Commission on Campus Ministries and would continue to function as presently organized and administered. In the North Carolina Annual Conference, its line of authority would come from the Division of Higher Education. For the Western North Carolina Conference, the line would come from the Council for Higher Education.

The Joint Higher Education Committee would function solely as an advisory and coordination group, hence its broken-line relationships with the Council for Higher Education, the Division of Higher Education and the Regional Commission for Campus Ministries. Membership on the committee would be determined by appointment by the Resident Bishops of the two episcopal areas, with an equal number from each annual conference. It would be funded by having each annual conference pay the expenses for participation by its members.

Conclusion

The recommendations and plans of implementation presented in this chapter are the products of many hours of careful research and intense discussion. A great deal of credit is due the faithful core of committee members who worked long hours to provide a valid body of factual information upon which the full committee could base its thinking. Perhaps even more significant is the spirit of unity and courage which has permeated the work of the Committee. In spite of the separate recommendations for each annual conference, this remains essentially a unified report, so far as the findings and the basic thinking are concerned. The members of the Committee are deeply proud of that fact. This is also a courageous report which has ultimately faced the facts which have been uncovered and made decisions about them with both understanding and compassion.

There is wide agreement among clerical and lay people that church-related higher education, like all private higher education, faces one of its most difficult and most challenging periods. There are many authorities in higher education in America today who believe church-related institutions face greater problems than any other segment of higher education. Regardless of the validity of that opinion, the members of the Joint Committee are convinced the United Methodist Church in North Carolina must reaffirm its historical commitments to Christian higher education, and must continue to meet those commitments with courage and fortitude.

Chapter II

HISTORY AND PURPOSE OF THE STUDY

Introduction

Historical Background of the Study Committee

Under the leadership of the Regional Commission on Christian Higher Education and Campus Ministry, the Bishops' Conference on United Methodist Higher Education in North Carolina was held June 29 and 30, 1972. The purpose of that important meeting was stated on the published program:

> The Bishops' Conference on United Methodist Higher Education in North Carolina has been conceived and planned with three specific objectives in mind: (1) to examine and clarify the role of the church college in its relationship both to the church and to the society, (2) to examine the facts regarding the present conditions of our United Methodist Colleges in North Carolina, and (3) to consider plans and options for the future which may be feasible for our United Methodist Colleges in the North Carolina and the Western North Carolina Annual Conferences.
>
> Many leaders in higher education believe our church colleges are now moving through a very crucial period in their history. The percentage of students enrolling in public colleges and universities is increasing while the percentage of those enrolling in private colleges and universities is decreasing. Rising costs and changing patterns of giving are forcing the United Methodist Church to re-examine and possibly to re-define its priorities, including specifically those related to higher education.

II: HISTORY AND PURPOSE OF THE STUDY

> It is expected that this conference will produce a definite strategy for action on United Methodist Higher Education in North Carolina.[1]

The proposal for the Bishops' Conference was brought to the Western North Carolina Annual Conference through the Board of Education which approved the proposal of the Regional Commission for such a meeting and gave full support to the idea. When the final plans for the Bishops' Conference were presented to the 1972 Session of the Western North Carolina Annual Conference, June 7-11, 1972, by the Board of Education, the following motion was made from the floor and passed by the Conference:

> It is recommended that the Bishop in consultation with the Board of Education and the College Coordinating Council appoint a committee to recommend a definite strategy for definite action on United Methodist Higher Education in North Carolina as it relates to those United Methodist Colleges within the bounds of the Western North Carolina Annual Conference. This specific strategy will be recommended to the 1973 Annual Conference through the Board of Education.[2]

A similar motion was passed by the 1972 session of the North Carolina Annual Conference.

In the closing session of the Bishops' Conference on June 30, the action of the Western North Carolina Annual Conference earlier that month was made known to the delegates in attendance at that time. The idea that the North Carolina Annual Conference should join with the Western North Carolina Annual Conference in the proposed study was discussed and strongly approved in the presence of the two Bishops who had sponsored the conference on higher education. It was suggested that the name of the proposed study group should be the Joint Committee on Higher Education Planning and Strategy.

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[1] Program, The Bishops' Conference on United Methodist Higher Education in North Carolina, "Purpose of the Conference," June 29 and 30, 1972, p. 2.

[2] Journal of 1972 Session of Western North Carolina Conference of the United Methodist Church, Vol. I, June 7-11, 1972, p. 313.

The presiding bishop for each of the annual conferences then appointed fifteen members to the Joint Committee on Higher Education Planning and Strategy.

After some independent planning and individual conference sessions by each annual conference group, the full Committee met in its first general session on November 9, 1972, in the lounge of the J. A. Jones Library on the campus of Greensboro College.

After an extended discussion of the proposed study, the Committee agreed that it should make a thorough study of United Methodist involvement in higher education in North Carolina, including both the colleges and the campus ministry, and considering at least the following points:

1. Inter-conference relationships regarding the seven United Methodist Colleges in North Carolina, specifically excluding Bennett College and Duke University because of their unique statuses.

2. Recommendations for a long-range plan for United Methodist Higher Education in North Carolina.

3. Recommendations of specific strategies for the implementation of the proposed plan.

4. Provisions for the Higher Education Planning and Strategy Committee to proceed jointly and cooperatively with the study, with the understanding that each of the component groups of members shall make its report to its own annual conference through its board of education or comparable group.

Financing Procedure

As plans for the study were developed after the November 9 meeting, the following procedure for the joint financing of the Committee's activities was also developed:

1. Each participating annual conference would contribute money to a common fund, on a 60-40 per cent basis, to be administered by the Treasurer-Business Manager of the North Carolina Annual Conference.

2. The initial joint fund should be $10,000.

3. A request for further financial support of the study would be directed to the Board of Higher Education and Ministry of the United Methodist Church.[3]

4. Additional requests for funds would be made of the respective annual conferences on a 60-40 basis should the need develop.

Summary

Several basic principles emerged which served as important guidelines for the study effort of the Joint Higher Education Planning and Strategy Committee. These were:

1. The Committee from the two annual conferences would conduct a single study on a state-wide basis.

2. A strong effort would be made to develop a single statewide plan for United Methodist Higher Education in North Carolina.

3. Specific recommendations would be developed and specific strategies for implementing them would be clearly prescribed.

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[3] A grant of $1,000 was later received from that request.

The Study Plan

First Quail Roost Conference[4]

Soon after the meeting on November 9, 1972, the Joint Executive Committee began work on a specific study plan, which was presented to the Committee at the First Quail Roost Conference on August 15-16, 1973. Several changes were suggested by the participants in that meeting and the plan as finally approved was published on August 31, 1973.

In evaluating and improving the study plan proposals, the Committee made use of the following four special consultants for the First Quail Roost Conference:

Dr. Fred E. Harris, Associate General Secretary
Division of Higher Education
Higher Education and Ministry, UMC
Nashville, Tennessee

Dr. Larry Jackson, President
Lander College
Greenwood, South Carolina

Dr. Samuel H. Magill, Executive Associate
Association of American Colleges
Washington, D. C.

The Reverend Clyde O. Robinson, Jr.
Secretary, Southeastern Region
United Ministries in Higher Education
Charlotte, North Carolina

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[4] This meeting so named because it was held at the Quail Roost Conference Center, Rougemont, North Carolina, a facility under the management of the University of North Carolina at Chapel Hill.

II: HISTORY AND PURPOSE OF THE STUDY

Study Procedures

Several distinctive characteristics of the study plan will be discussed at this point for clarification and for justification of the approach which was adopted.

As the plan itself states, the decision was made very early by the Joint Higher Education Planning and Strategy Committee to assume full responsibility for and control over the study, rather than to employ an outside consultant firm. It was further decided that several study areas would be specified and the primary responsibility for each of those assigned to a corresponding subcommittee. Each of those groups would be authorized to design its own study plan and to employ such consultants as it might wish, with the consultant and service fees to be paid from the Joint Committee Study Fund. A decision also was made that the subcommittees would be asked to complete their work and make their reports to a meeting of the full committee at a Second Quail Roost Conference in July 1974.

Following that meeting, the final report of the Committee would be drafted, revised as often as necessary, and prepared for its final printing by early 1975.

Involvement of the Colleges

The seven colleges related directly to the North Carolina and the Western North Carolina Annual Conferences were involved in the study in several ways. From the beginning it was recognized that the colleges were legally the sole responsibility of their respective Boards of Trustees, and that neither the

Committee nor the annual conferences could exert any direct control over them. Therefore, the institutions could be invited but not required to assist in the study.

Special emphasis is placed upon the fact that the Committee was directed to develop a plan for United Methodist Higher Education in North Carolina, not a plan for the maintenance of a given number of colleges. It was believed desirable that such a plan not only should suggest what the relationships should be between the United Methodist Church and the colleges, but also should focus on other concerns such as ministries to higher education in public institutions, the broader leadership and other educational programs of the church, and specific plans by which the United Methodist Church might carry out its program for higher education.

With the above conditions in mind, the Joint Committee involved the colleges in the study in the following ways:

1. By appointing a member of the Board of Trustees of each college to membership on the Joint Committee on Higher Education Planning and Strategy.

2. By forming an advisory group, composed of one representative from each of the United Methodist Colleges in North Carolina, to work with the Subcommittee on Institutional Studies.

3. By arranging for the Director of the Study and other members of the Committee to meet separately with representatives from each colleges between the time the subcommittee reports were presented to the Committee and the time the elements of the Committee's report were decided. The respective institutional representatives to each of these meetings were given in advance a complete set of the unedited subcommittee reports.

4. By devoting the morning half of a full day's meeting of the Committee to hearing presentations from representatives of the college -- the Tanglewood Meeting on October 3, 1974.[5]

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[5] Designated the Tanglewood Meeting because it convened at the Tanglewood Conference Center, Clemmons, North Carolina, some ten miles west of Winston-Salem.

> 5. By the Director's agreeing to meet with any group of college representatives at any time during the course of the study, upon a specific request that he do so.

Emphasis is placed upon the fact that direct involvements with the institutions were maintained throughout the study, and that the findings of the subcommittees were made available to the colleges soon after they were first presented to the Committee. Even more important, the recommendations were discussed with the institutional leaders and modified on the basis of those conferences before they were adopted finally by the full study committee.

A sincere effort has been made at all stages of the study to be open and honest with the college leaders.

Authority and Responsibilities of the Joint Committee

Because of increasing pressures from church leaders that the Committee "tell the colleges at once what it is going to recommend," and because of continued wide misunderstandings about the purpose and function of the Committee, the Joint Executive Committee issued a statement on January 17, 1974, on the subject "Authority and Responsibility of the Joint Higher Education Planning and Strategy Committee."

The following quotation from that document stated the role of the Committee clearly, and explained its functions in relation to the seven United Methodist colleges being given substantial financial support by the two North Carolina Annual Conferences.

> The charge to the Joint Committee on Higher Education Planning and Strategy by its appointing agencies was that it study the present relationship of the United Methodist Church to higher education in North Carolina, and that it recommend a long-range plan for the future involvement of the United Methodist Church in higher education in North

Carolina. Stated in another way, the Committee is charged with the study of the present role of the United Methodist Church in higher education in our state, and with the responsibility for recommending what role it should play in higher education in the foreseeable future. In view of that fact, several important points should be kept in mind regarding the work of the Committee.

a. First, the Study Committee is working under, and is directly accountable to, the two Annual Conferences of the United Methodist Church in North Carolina.

b. Second, the Study Committee has neither the desire nor the authority to tell any college what it must do at any time. Only an institution's Board of Trustees has that authority and responsibility.

c. Third, although the Committee is both aware of and concerned about the present plight of each United Methodist college in North Carolina, it is NOT in a position to recommend specific solutions to specific problems in any of those institutions. Such is not its function. Inasmuch as each college has the right and the authority to stand on its own feet and to make its own decisions, it also has the responsibility and the authority to determine its own plan of action both now and in the future.

On the other hand, the Joint Committee on Higher Education Planning and Strategy is aware of and sensitive to the possible effects of its work on the long-range plans of each United Methodist college in North Carolina. The decisions of the two Annual Conferences about their future roles in higher education could obviously have profound and far-reaching repercussions on individual institutions. Because of that fact and in the light of the charge given to it, the Committee believes its report should follow a general pattern somewhat like the following:

a. First, the Committee should recommend what the role of the United Methodist Church should be in higher education in North Carolina.

b. Second, the Committee should suggest a specific plan for the fulfillment of the suggested role, to include at least:

(1) The level of financial support of higher education by each Annual Conference.

(2) Suggested relationships of the colleges to one another and to the United Methodist Church.

N.B. Final decisions on this point will be in the hands of the Boards of Trustees of the individual colleges.

(3) Analysis of legal questions related to the plan.

(4) Recommendations as to the number of colleges to be given financial support by the United Methodist Church in North Carolina.

(5) Suggestions concerning the role of the Campus Ministry in United Methodist Higher Education.

N.B. Should include specific suggestions on how to organize for that role and how to finance it.

Although the elements of the pattern presented in the preceding paragraph are tentative and incomplete, they should help concerned persons understand the approach to be considered by the Study Committee. First priority is being given to the development of a state-wide plan which will enable the United Methodist Church in North Carolina to spell out: (1) what it intends to do about its involvement in higher education, (2) how much monetary investment it intends to make in higher education, and (3) how it thinks that money can be used most effectively. However, the decisions about the actual form and the specific content of the final report will be made by the Joint Committee itself at the appropriate time. (Pages 1-3)

Conclusion

The Committee attempted to develop a thorough but realistic plan to guide its study activities. Because of the complexity of both the historical and the current relationships of the United Methodist Church in North Carolina to Christian higher education, it was thought best that the two annual conferences in the state: (1) should direct their own study, using their own leaders who possess deep understandings of those relationships; and (2) should make the study a single joint effort. The soundness of these two decisions has been demonstrated clearly time and again as the study has progressed.

Without taking away the freedom and authority of either annual conference in North Carolina, the Committee has worked together in a single effort and has made its report truly a joint undertaking. What could be more appropriate? For, as grateful as they are for their annual conference ties, our colleges must by their very natures work within broader relationships than those implied by the jurisdictional boundaries of the two conferences. They must serve all the young people whom they enroll, regardless of the geographical regions from which they come. They must, in the final analysis, remain true to their Christian educational obligations, which may be world-wide in their scope.

Finally, the Committee has made a special effort to maintain its own integrity -- to be honest enough to say what it believed should be the role of the United Methodist Church in higher education in North Carolina, rather than merely to say what it thought the annual conferences might want to hear.

Chapter III

A RATIONALE FOR CHRISTIAN HIGHER EDUCATION

The Problem

All institutions of higher education in the United States normally are classified as either public or private. Although the lines of demarcation are sometimes unclear, that division is accepted generally as valid and the private institutions attempt to build the case for their existence at least in part upon their uniqueness, both as a group and as individual members of the private sector of higher education.

Within the area of private higher education, church-related institutions seek to establish still other proofs of their uniqueness and individuality. For the most part, their efforts in this direction are rather poor and unconvincing. For example, one respected church-related college identifies itself in its statement of purpose in its catalog as a "Christian liberal arts college." Then it explains the meaning of that identity in terms of its efforts to *train the mind*: the "furnished" mind, the "inquiring" mind, the "free" mind, and the "social" mind. Is there anywhere a public college or university which will either disagree with or reject that purpose?

III: A RATIONALE FOR CHRISTIAN HIGHER EDUCATION

The effort to identify the uniqueness of church-related colleges and universities has been a long quest; however, the members of the Joint Committee of Higher Education Planning and Strategy believe the answers which have been given thus far have been seriously inadequate and that the search for better ones must continue. Is there an identifiable Christian dimension to some higher education? If so, what is is? If not, why should the Christian church use any of its resources on higher education? Stated in even sharper terms, should the United Methodist Church be involved in higher education at all? If yes, why?

A Search for an Answer

Introduction

On June 23-26, 1974, the Board of Higher Education and Ministry of the United Methodist Church sponsored the 23rd Institute of Higher Education to celebrate the 250th anniversary of what Dr. Merrimon Cuninggim called "John Wesley's so-called graduation from Oxford."[1]

As an example of the kind of wrong-headedness with which many fine scholars continue to approach the rationale for church-related higher education, Dr. Cuninggim addressed the opening convocation of the above institute and identified four pieces of "unfinished business of the church college" as these:

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[1] Merrimon Cuninggim, "The Unfinished Business of the Church College," Board of Higher Education and Ministry, The United Methodist Church, Office of Information and Publications, The United Methodist Church, August 1974, p. 6.

> 1\. . . . _its frank, unapologetic, unconditioned emphasis on values_ as the undergirding and mainspring for the educational enterprise.
>
> 2\. . . . _the calm, forthright, effective expression of a social conscience._
>
> 3\. . . . the _sensitive, genuine, impartial concern for the individual_, especially the student, based on a conviction of the worth and significance of each individual.
>
> 4\. . . . to produce deeds in line with its words.[2]

Try to tell the many deeply religious faculty and staff members at our public colleges and universities that those four items of "unfinished business" are any less their concerns than they are the concerns of their conterparts in church-related institutions.

On the other hand, Dr. F. Thomas Trotter understood and expressed the central issue clearly when he wrote:

> The United Methodist Church is in higher education because it it of the nature of the church to express itself in the intellectual love of God. If this seems startling and pretentious, it is only so because the church lately has chosen inferior reasons for its support of higher educational institutions. The time has come for the church clearly to state its theological reasons for education or to abandon its once glorious experience.[3]

A Beginning

A Christian philosophy of higher education should begin with an understanding of the unique role of the school in our society. As a responsible social institution in its own right, the school must maintain both its individuality and its integrity by resisting every effort to use it merely as a tool in the hands of other social institutions. That is the basic principle upon which the school must stand at all levels and at all times. Truth is not and never must be considered the domain of any particular social institution. The search for truth is a universal quest and all the complex elements of society must strive cooperatively in the effort to dispel ignorance and to roll back the boundary of the unknown which limits the reach of the human mind.

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[2] _Ibid._, pp. 5-6.

[3] F. Thomas Trotter, "Why Is the Church in Higher Education?" _Board of Higher Education and Ministry, The United Methodist Church_, Office of Information and Publications, the United Methodist Church, July 1974, p. 4.

In its long and distinguished history, the school has developed many unique characteristics which have enabled it to contribute significantly to mankind's unending search for understanding. For example, the school has become both the depository for man's accumulated learning and the fertile ground for his new ideas. Through long centuries of rigorous intellectual effort, the school has advanced the techniques for the effective use of the mind and provided important motivations for man's never-ending pursuit of truth. To the school has been given not all, but an important share, of the responsibility for keeping the human mind active and free.

A Christian philosophy of higher education must remain true to the rigorous standards of intellectual excellence which are so important in the traditions of the school. On the other hand, the uniqueness of that philosophy must grow essentially from its concern for the development of an adequate relationship between faith and reason in the search for truth. Professor J. Edward Dirks of the Yale University Divinity School has said that a Christian philosophy of education must meet three demands if it is to achieve that basic objective:

> 1. . . . have its center in a Christian view of the nature of faith.
>
> 2. . . . fully recognize the role of reason as the instrument of inquiry.
>
> 3. . . . a Christian philosophy of education which recognizes the inclusiveness of faith, and of reason must also acknowledge the inclusiveness of the impact of human sin.[4]

The uniqueness of the Christian philosophy of education lies in its avowed purpose of establishing an adequate relationship between faith and reason. Thus the human intellect must be understood as an important but not an exclusive instrument of truth. Professor Nels F. S. Ferre contributes to our understanding of this relationship when he says:

> Within the Christian faith, however, the intellect is only a part of God's creation. It is a servant of life; life directs it, whether in a person or a community. Therefore, if the mind is to be set free for the truth, life itself must be dedicated to truth. Truth for the whole life comes only through worship of the true God. The Christian college celebrates life through wholehearted worship; through worship it accepts its task gratefully and carries it out faithfully.[5]

Toward a Theological Basis for Christian Higher Education

The preceding statements have affirmed the belief that Christian higher education can and must have a solid theological base. Given that foundation, the church-related college is in a position to establish a unique identity in the field of higher education and to confirm an impregnable reason for its existence.

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[4] John Paul Grueningen, ed., Toward a Christian Philosophy of Higher Education, (Philadelphia: The Westminster Press, 1957), p. 56.

[5] Nels F. S. Ferre, Christian Faith and Higher Education, (New York: Harper and Brothers, 1954), p. 9.

Dr. F. Thomas Trotter brings the matter of the relationship between faith and reason into focus and explains why the Christian college has an opportunity to develop a unique role in the world of education at this point. He writes:

> In the economy of the church and its obedience to the gospel, these institutions represent the best hope for fulfilling the intentions of the Christian faith that the world be made new in the spirit of Christ and that a new social order of justice and humane values be realized. The church needs these colleges and universities for the continuing possibility of its vision and it needs the colleges and universities for its own intellectual life.
>
> From the earliest days in the Christian era, the intellectual work of the church has been carried on by its schools. This devotion to learning is grounded in the fundamental Christian affirmation that God is knowable. By this faith, the church has asserted that the structure of being itself is ultimately coherent with truth and order and human experience touched by the gift of faith. Trust in that possibility created modern science in the medieval universities. It forms the basis of the whole idea of the modern university It is the nature of faith to seek knowledge.
>
> Medieval theologians used words such as the 'joy' of knowing as a fruit of this quest and 'reverence' in the face of the mystery of being. Because it was believed that understanding was an extension of faith, the Christian submitted to the notion that faith in God required knowledge of God. This led to the assumption that the highest good for the world and for humankind was knowable in the obedient quest for truth through the arts and sciences. St. Anselm formulated the position when he suggested that since we possess the certainty of faith, we must hunger after the reasons for faith.
>
> Medieval arguments may sound archaic in modern ears. But the basic justification for the church's continuing attention to higher education is not thereby archaic. Not to hunger after the reasons for faith is to deny the certainty the church professes. And without that fundamental theological framework, the quest for knowledge is not only deprived of its joy and reverence, but of its very purpose as well. A purposeless and valueless scientific system has led and will lead us into all sorts of mischief in higher education in America. That kind of 'disinterestedness' as a reflex of a world view that is conditioned by Christian values should provide a context for joy and reverence before the world that is sorely needed.

> Church-related colleges and universities, sensing their 'theological' purpose, may become prophetic and proleptic communities of teachers and scholars in the service of intellectual love of God. There is both risk and vitality in this possibility. In earlier times, church bureaucrats, responsible as they were for order, saw the university as a serious threat to their own interpretive and power positions. The current struggle at Concordia Seminary in St. Louis is but the most recent example of the fragility of this mission.
>
> When bureaucrats have forced universities to heel, they have illustrated the importance of the prophetic and proleptic role of the schools in clarifying the style of Christian community existence. That is, more often than not, history has shown that the church needed the universities more than it needed the bishops. One has only to recall that in the Christian West, each new reformation of the Christian movement had its origins in schools of learning.
>
> One must not infer from this argument that it is time for the colleges and universities related to the United Methodist Church to submit to some kind of ecclesiastical authority. Quite the opposite is intended. It would be patently absurd for the United Methodist Church to pretend it had some sort of proprietary responsibility to see to it that this community of schools survives. That survival ought to imply a searching inquiry in both church and school concerning the ways in which each institution is bound up in the survival of the other. That is, the inquiry should address itself to the question of service in the theological reasons for the future.[6]

The Christian Liberal Arts College

The Joint Higher Education Planning and Strategy Committee begins with the deep conviction that a Christian liberal education is an adventure of both the mind and the spirit, that such an education must provide a climate of learning in which faith plays a significant role in the search for truth, and that both faith and reason are respectable dimensions of man's search for truth. It is the Christian liberal tradition in education which must make sure that faith has a chance -- that faith, as well as reason, has an opportunity to make its contribution to the ceaseless human struggle to break the bonds of ignorance. Reason alone is not enough.

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[6] Trotter, op. cit., pp. 4-5.

Alongside the great achievements of the human mind are shocking inadequacies and glaring deficiencies. Reason split the atom, and first used that vast power to destroy a quarter of a million human beings. Reason opened doors to better understanding the mind of man, and used that knowledge to degrade the human spirit to inconceivable depths in the prisoner-of-war camps of Germany and Korea. Reason created the technical skills for the organization and management of over two hundred million free people in our land, and used those skills to rape the environment, to sell shoddy products, and to mislead the citizens. This is not to say that reason is of itself ethically bad or immoral. Judgments about morality or immorality in the use of a product of reason are value judgments which lie essentially outside the realm of reason -- reason is not, should not, and cannot deal adequately with questions of ethics or with judgments about values. Both beliefs and actions have emotional as well as rational components. Our world needs something in addition to reason: something to give direction, meaning, and significance to the products of the human mind; it must add a dimension of the spirit, a dimension of faith, to that of reason.

The Joint Committee is aware that there are different systems of values and different concepts of man in our world, as well as that many of them have justifiable claims to their own validity. Yet, without any demand for exclusiveness, it stands firmly on the belief that the Judeo-Christian approach to values and to concepts of man can exist in a valid relationship with the most rigorous sort of intellectual activity, and that the Judeo-Christian faith in a supreme being provides the initiative for the belief that there is a divine dimension to human personality. The development of valid and productive relationships between faith and reason is not only a respectable goal; it may well be the beginning of wisdom.

No claim is made here that a liberal education must be Christian to be valid; rather, that a college can be Christian without compromising in the least its intellectual excellence and, perhaps even more important, that a liberal arts college has a right to be Christian, and to do so in the company of the best of the liberal arts institutions anywhere.

Summary and Conclusions

There are both theological and ethical reasons for Christian higher education. Theologically, Christian colleges foster belief that God is truth and that the freedom to seek and honor truth is faithful service to God. Ethically, Christian colleges serve human needs, enrich life, and seek to foster the well-being of society. This fact has led to distinctive styles of educational effort both in the internal life of institutions and in the nurturing of persons to serve others.

The members of the Joint Higher Education Planning and Strategy Committee are convinced of the value of Christian ministry to students who are in state colleges and universities and in other private schools. It is important that life and learning be related to spiritual maturation, to moral goals, and to an understanding of the will of God. To this end, it is necessary to take the gospel to the places where people are engaged in the pursuit of truth, in the appreciation of beauty, and in the development of moral perspectives.

III: A RATIONALE FOR CHRISTIAN HIGHER EDUCATION

The United Methodist Church must carry the Lordship of Jesus Christ into colleges and universities and into the lives of their students. Such a religious commitment should be exhibited in the regard for students, in the functioning of administrations, in the manner in which faculty members undertake their tasks, in the structuring of curricula, in the teaching of courses, and in the conception and execution of extracurricular activities. In sum, colleges which assert their relationship to the United Methodist Church should embody, in the full range of their lives, qualities which are distinctively Christian. It is in this full-orbed organization of a total community that Christian colleges have their distinctiveness.

Another dimension which is of special importance at the present time is the need to establish private independent institutions as strong and positive counterweights to state-supported education. Although there are important values in state educational systems, there is also a need to maintain educational options and to reinforce the freedom which education should exemplify. In a day of increasing governmental control, privately supported colleges and universities must stand as complementary and free counter-balancing institutions.

Where the church is working on campuses which do not profess Christian commitment, there is the responsibility of being a salty presence. Christian claims must be brought into the context of the intellectual and social communities. Basically in terms of extracurricular activities, but also in terms of study and campus organization, United Methodist ministry on campuses must show the relevance and strength of the gospel.

It is imperative at the present time that we have such a Christian witness in higher education. There is a pressing need for the establishment of the foundation for the growth of spiritual life; there is a great need for the development of moral sensitivity and direction for ethical activity; there is a profound need to increase knowledge about the Christian faith and the meaning of faith commitment. The goal of higher education in a Christian setting should be the development of potential to be a person. As such there is a concern for the total self -- intellectual, moral, personal, social, physical, and spiritual -- and for continuous maturation. This understanding of the educational process necessitates approaching learning in a manner which includes the total person and his or her total competence. It looks at life whole and seeks wholeness in life. Although our church-related colleges have not fulfilled all our expectations and our hopes have often exceeded our accomplishments, each of our institutions of higher education has made many significant contributions to the achievement of those goals.

We do not have the luxury of assuming that all education is good and will serve moral ends. Education can be politicized; it can be perverted for self-interested gain; it can fail to develop the whole person; it can be disinterested in or opposed to the reality of God; it can be used to oppose human betterment. Christian involvement in higher education struggles against these failures. Positively, Christian ministry through higher education seeks to provide for personal and corporate growth in such a manner that God, the students, and our neighbors all are served.

Christian higher education is one aspect of our total Christian effort to enrich the quality of human life by bringing it into creative tension with Divine reality. In personal, communal, national, and international life we need strong moral character and genuine Christian commitment. The church has an opportunity to reach young people at the crucial years of maturation through its ministry in higher education. No other short span of time is so important in our society in regard to making personal decisions and building life values.

III: A RATIONALE FOR CHRISTIAN HIGHER EDUCATION

Christian ministry in higher education is always in the process of change. As with every dimension of the church's ministry, it constantly seeks to find new and more adequate means of relating the Christian message to the entirety of life. In our present culture, when so much educational responsibility is assumed by state and federal authorities, when thoroughly secular interpretations are dominant, when spiritual sensitivity and moral righteousness are too uncommon, when persons need to be respected and encouraged in growth -- in our present culture, Christian ministry in higher education is imperative.

This is the persuasion of the Joint Committee.

Nevertheless, we are under the necessity of determining how the values of Christian ministry can be appropriately realized in the institutions of our state. How can Christian qualities of life be enhanced? How can our financial support be directed to achieve the finest goals? How can the claims and responsibilities of the Christian message be transmitted through higher education? Those are the questions which have been asked in the preparation of this report. Those are the basic questions for which answers have been sought by the Joint Committee.

Chapter IV

CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

Introduction

From primitive times until the present, neither education in general nor higher education in particular has been the sole responsibility of any social or religious institution. Even before the dawn of written history, young people were taught economic skills, social mores, political structures, and tribal religious beliefs. Much of the learning in primitive societies was very informal and organized around day-to-day experiences; however, there were more formal initiation rites with strong emotional and religious overtones. Both the family and the tribe had important responsibilities in the process of education.

As civilizations developed out of the crude societies of pre-history, education became more formal and its role became more prominent. In the long centuries before written history in Greece, scholars tell us that both Homeric education and its predecessors tended to be informal and experiential in nature -- not very different from the crude primitive educational practices. The same was true for the earliest education in the Italian peninsula long before the days of the Roman Empire.

IV: CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

As more complex and more sophisticated social orders emerged, they characteristically made education a point of major concern. For example, as the Judaic society moved beyond tribal models of social organization toward a theistic political structure, the synagogue became the primary educational institution. As Greece developed city-state and league types of political structures, each city developed organized educational institutions for the formal instruction of substantial numbers of youth from early childhood to adulthood. Rome was no exception, although it essentially copied and improved on the structure of the Greek forms of education. Both Plato and Cicero looked upon education as a primary concern of the state.

From its beginning, the Christian church has been a teaching church. Although the same can be said for many religions, it is significant that the Judaic synagogue school was very active in New Testament times, and that the fathers of the Christian church developed strong catechumenal and catechetical schools as basic elements in their religious organization. At least in part because of monastic concerns for education and the intellectual efforts of the scholastics, Western religious scholarship played a strong and vital role in the development not only of the Christian church but also of Western civilization itself.

To give some historical-theological perspective to this section of the study, attention will be focused first on how the church has looked upon higher education in the past, and how Christian higher education throughout its rich and distinguished history has sought to express its theological commitment.

After looking at the past, the report will attempt to look at the future. By analyzing the current trends in Christian higher education, the Joint

Committee will try to determine where those trends may lead for the North Carolina and the Western North Carolina Annual Conferences of the United Methodist Church.

Finally, an effort will be made in this chapter to combine understanding about our fine heritage from the past with high hopes for the future into an assessment of our obligations to and United Methodist options for Christian higher education in the future of North Carolina.

Historical Perspectives

Judeo-Christian-Medieval Traditions

Relatively formal teaching-learning models have been present in every age of man and in every culture since the earliest primitive societies. Preparation for and training in religious practices also have been important aspects of educational content since long before the dawn of man's written history, with both formal and informal learning models playing significant roles in the creation, preservation and transmission of important elements of religion for every culture.

Judaism was no exception, for the monotheistic religion of the Jews was the focal point of the political, cultural, social and spiritual life of the Jewish people. The synagogues were responsible for the educational functions of the society, so that there was a basic unity between the church and the schools which never has been equalled in subsequent periods of Western history. The school and the church were one.

IV: CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

As Christian beliefs became increasingly important in Western culture, a new kind of Judeo-Christian tradition began to grow. Because that tradition was developing in a world in which Hellenistic influences were especially strong, some elements of Greek culture and education made their way into the Judeo-Christian traditions. For example, the Apostle Paul testified to his acquaintance with Athenian philosophy and religion; and, since the Greek language was used widely in both the Hellenistic and Roman worlds, we may assume with confidence that the founding fathers of the Christian church were thoroughly familiar with the classical educational theories and models. The combination of those understandings with the teaching emphasis of early Christianity and the primary responsibility of the Jewish synagogue for education resulted in the germination of a profound belief in the importance of the teaching-learning role of the church in the Judeo-Christian traditions of the West. At first through catechetical and catechumenal schools in the early Christian congregations and later through chantry and cathedral schools, the Roman Catholic Church placed major emphasis on education.

In a similar tradition, the monastic institutions from their inception channeled great portions of their expenditures of energy into the copying and studying of both classical and religious manuscripts, as well as into the development of great libraries for the encouragement of scholarship. In fact, a number of the universities in the Hellenistic period were developed around the manuscript collections such as those at Athens, Baghdad, and Alexandria. Research activities which grew up around those collections attracted to themselves and supported the work of most of the important scholars in the first thousand years of Christendom. Thus the church continued to play a major educational and intellectual role during a very critical and highly significant period in the development of Western culture. Witness, for example, the emergence, growth, and significance of scholasticism which helped us move from the Middle Ages toward the Renaissance. Witness, for example, the profound impact on Western thought of St. Thomas Aquinas, who many scholars believe represented the peak of the achievements of scholasticism in his great Summa Theologiae. Witness the Christian church at that crucial time, standing with respect and speaking with authority at the very center of the intellectual life of the Western world through the ideas of Aquinas -- a man who might well have been the greatest mind in the West since Aristotle.

No wonder, then, that as the first three great medieval universities emerged at Salerno, Bologna and Paris, one of them should have grown from earlier cathedral and chantry schools organized in connection with medieval churches. No wonder, then, that the University of Paris should have placed major emphasis on the study of theology, while Salerno focused on medicine and Bologna on law. No wonder, then, that it was chiefly through the University of Paris that the Christian church in the West set profound levels for the expression of the intellectual love of God. And, finally, no wonder that because of the University of Paris the Christian church was accorded the respect which enabled it at one period of its history to stand as a giant in the intellectual life of the Western world, and to lead the intellectual life of that world with an authority perhaps unexcelled by any other institution.

There was a time, then, when the Christian church spoke with authority in the expression of its intellectual love of God. However, with the coming of the Renaissance, the Protestant Reformation, the Catholic Counter-Reformation and the scientific movement, the level of the intellectual authority of the Christian church seemed to decline in the face of the growth of natural science and pure rationalism. If the church did in fact lose some of its authority in its attempts to address itself to the matter of its intellectual love of God, why has that condition developed? Have the best minds and strongest voices been led to serve other goals? Is it possible that the church has, by default, abdicated its basic belief in the importance of the intellectual love of God? If such abdication has taken place, why? Have the best minds been attracted to the service of other masters? Has the church grown too soft and too lazy to face up to important intellectual problems? Or, finally, has the Christian church ceased to believe in the importance of the intellectual love of God?

Renaissance, Reformation and Scientific Movement

Support for and expressions of the intellectual love of God declined in strength and quality with the coming of the Protestant Reformation. That is not to say that the Protestant Reformers were negligent or that they purposely shirked their religious responsibilities. To the contrary, they were responsible for many important contributions to educational theory and practice. For example, out of the Protestant Reformation came a deep public respect for education and lasting motivations for making schools available to all citizens. Likewise, it was the Protestants who created and refined the models for public education at state expense. Finally, it was Protestant leaders who gave impetus to the development of liberal education models along with the expansion of vocational and technical curricula. Thus, they have had an important influence on the development of both the content and the techniques of modern education at all levels. The pragmatic emphases which have so enhanced the attractiveness of education to modern peoples often began under religious leadership, although political systems and other social institutions have become increasingly important in that aspect of modern education in the United States. For example, the early Puritans in New England justified their demands for public schools by claiming the purposes of those institutions were essentially two -- (1) to enable citizens to stand against the wiles of "that Ole Deluder Satan," and (2) to learn to read the Bible and the laws of the commonwealth. Most of the modern philosophies of education in the United States express some pragmatic concerns, whether to train good citizens or to help each child achieve his or her maximum potential development.

Many highly significant contributions have come out of the Protestant tradition, and the record of the number of positive influences of the Roman Catholic Church is at least as good as that of the Protestants with respect to their encouragement and support of education. In both groups, however, the quality of the expressions of their intellectual love of God has been unexciting, at times even mediocre, in comparison with the levels set by Thomas Aquinas. For six hundred years, the creative initiative for the intellectual leadership of the Western world has been shared by the churchmen with the natural scientists, and often there has been outright conflict between the two. Professor James Mulhern wrote about the awakening of interest in natural science. He said:

> From the twelfth century onward, interest in the natural world and its physical truths, while it had never entirely ceased, slowly returned. That awakening culminated in the scientific renaissance of the sixteenth and seventeenth centuries, when intellectual interest, once centered in the supernatural and then in the human world, came to center in the physical world and its laws. The greatest discovery of the period was science itself. The greatest invention, that of a new method of discovery, namely observation and experiment.

IV: CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

> All the great changes in thought and social institutions which distinguish the modern from the mediaeval world are traceable to science. Above all, it gave the world a new mind, born in an agonizing clash between new and old ideas.[1]

As Professor Mulhern points out in the same discussion on the intellectual significance of the new emphasis on science, there arose a conflict which had a profound impact on moral and political thought in Western culture. He said:

> The freeing of nature from its old theological moorings had significant moral implications. We have just seen Locke's emphasis upon a practical morality derived from experience. The use of scientific tools of research could not reveal a moral purpose in nature, and scientists did not examine it as a symbol of moral value. The separation of natural and religious truth, approved by both religious and secular philosophers, led some to separate morals from revealed religion . . . . Descartes' universe was mathematical rather than moral.[2]

With the rise of the scientific movement, therefore, there arose a challenging new dimension regarding the intellectual love of God; namely, serious doubt that the concept itself was valid. Professor Mulhern also spoke to this point in his discussion of Deism when he said:

> The spiritual and intellectual struggle appeared in the spread of Deism and in the religious revival movements, particularly Methodism, in the seventeenth and eighteenth centuries. Great evangelists, such as Whitfield, Wesley, and Edwards, checked the spread of religious indifference among the masses. It was easier for those champions of Christianity to save the masses from science than to refute the philosophy of an intelligentsia whose God was no longer the God of theology but the God of nature. The

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[1] James Mulhern, A History of Education, A Social Interpretation, 2nd ed., (New York: The Ronald Press Company, 1959), pp. 334-336.

[2] Ibid., pp. 341-342.

> new religion of the devotees of science was Deism. When kings were claiming to be above the law, Deists taught that even God was bound by law, the immutable laws of nature, with which he must act in harmony . . . . To have taken the irrational element out of Christianity, as the Deists attempted, would have destroyed its hold upon the masses and weakened it as a social force. However, only a small intellectual class knew or accepted the tenets of Deism . . . .[3]

So the concept of the intellectual love of God gradually lost some of its validity, and with that loss came a serious decline in its appeal to many of the best minds of each succeeding period of human history. Witness the unsuccessful attempt to legalize the separation of church and state in the First Amendment to the Constitution of the United States. Consider the vagueness about moral responsibility in society at large, or in the state in particular, in relation to the situations surrounding Auschwitz, Hiroshima, and the march of the Reverend Martin Luther King and his people from Selma to Montgomery.

Could it be that, in abandoning its insistence upon the divine unity of human existence through the intellectual love of God, the church has dealt itself a serious and potentially mortal wound? On the other hand, would it be more accurate to say that the church, in the face of the overwhelming momentum and power of science, has been diverted only temporarily from its grand design? Perhaps the time has come when the church must make sure that the intellectual love of God becomes a valid option for all mankind. Perhaps the time has come when the church must speak with authority to both the minds and the hearts of man, and by doing so break down forever the illogical dichotomy between faith and reason which has been prominent so long in Western thought. Even more exciting, could that effort be the real road to unity in our world?

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[3] Ibid., p. 344.

Models of Higher Education in the United States

Introduction

Colleges and universities in the United States have developed out of a European tradition which included a variety of educational institutions below the university level, some public and some private. In the latter category, some schools were church-related and others were not. The liberal arts traditions and models which had influenced European educational philosophies at all levels since the Middle Ages were brought to America by the early settlers in both New England and the southern colonies. Those traditions were especially influential in the determination of the objectives and courses of study of the colonial colleges, as contrasted with the more pragmatic aims of the public and private schools at the lower levels of township and county in which ability to read the Bible and the laws was of overriding concern.

From the early seventeenth to the late nineteenth century, higher education models in the United States, although influenced by the European liberal arts tradition, tended to develop many unique characteristics of their own. For example, small independent "colleges" grew up in America which had no exact counterpart in Europe where the "college" model usually existed as a loose affiliate of a university. Furthermore, the idea that such higher educational institutions should exist as the creation and under the full control of denominational church groups was much more prevalent in the United States than it had been in Europe.

Public State University Models

The idea of the public state university developed relatively early in the South, with the chartering of the University of Georgia (1785), the University of North Carolina (1789), the University of South Carolina (1801), and the University of Virginia (1819). The small private college and small private university usually were the dominant models for American higher education until the latter part of the nineteenth century when the land-grant colleges and universities began to grow, especially west of the Alleghany Mountains, as a result of the passage of federal laws to provide public funds for their support. Professor William E. Drake wrote as follows about the early public universities in this country:

> While the state university movement found little support in the northern states, it took root very rapidly in the South and in the West. State universities were established in Georgia, South Caoolina, and in Virginia during the first quarter of the nineteenth century. Jefferson, who had fathered the establishment of the University of Virginia, expressed the spirit back of the state university when he said, 'Here we are not afraid to follow the truth whereever it may lead or to tolerate any error so long as reason is left free to combat it.'
>
> Despite Jefferson's optimism, the first fifty years of the nineteenth century were critical years for the state university. It was opposed by church groups, economic and social royalists, and classical minded school men until its very spirit was almost blotted out. The battle for the control of South Carolina College was particularly violent. State universities were little more than liberal arts colleges until after the passing of the War Between the States. When Congress passed the Morrill Act of 1862 (providing for land-grant colleges), state universities were given a new lease on life. They were now in a position to fulfill their historic mission. The fact that they have only partially done so is part of the record of American educational history of the past century.[4]

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[4] William E. Drake, *The American School in Transition*, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1955), p. 149.

In writing more precisely about the significance of the Morrill Act of 1862, in the state university program, Professor Drake said further:

> In the passing by the federal government of the Morrill Act of 1862, the foundation was laid for the third stage in the development of state higher institutions of learning; although, in many states, because of the bitterness existing between the traditional liberal arts colleges and the applied sciences, there was a division of state function. Thus the Morrill Act, in bringing about the setting up of agricultural and mechanic arts colleges, led to the establishment of separate state institutions in many states.
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> Land-grant colleges came into being at a time when higher education was still under the throes of gross educational conservation. In 1862, education was still thought of as something for the selected few. Vocational education had not yet found a respectable place in our higher institutions of learning. Mental discipline was still the rule.[5]

Professor Drake believed that the development of land-grant colleges was one of the major trends in higher education in this country in the nineteenth century. He expressed that opinion in these words:

> Land-grant colleges were most peculiarly representative of the trends in higher education in the United States during the nineteenth century. Their major characteristics may be summarized as an exemplification of democracy in education, associating higher education with a basic industry, reliance upon scientific research, the specific training of students, the promotion of a program of adult education, and a major concern for the general welfare.[6]

Although a number of municipal universities were established during the nineteenth century, together with such national institutions as the United States Military Academy at West Point (1802) and the United States Naval

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[5] Ibid., pp. 302-303.

[6] Ibid., p. 304.

Academy at Annapolis (1846), the state model remained the predominant one for public higher education throughout the nineteenth century and until this day. The idea of a national university has been mentioned occasionally; however, it never seemed to take hold.

A variety of factors stimulated interest in the public state institutions of higher education in the nineteenth century and motivated the utilization by the states of the federal funds made available by the Morrill Acts of 1862 and 1890, as well as the use of state and municipal funds for the development of those educational models. Frederick Rudolph suggested several such factors in his discussion of the emerging university. He said:

> . . . Unquestionably everywhere in the South more fundamental than the state university was the pervasive institution of slavery, but in the ante bellum South the state universities did set what standards there were in intellectual and cultural matters, turned out the political leadership, and put the sons of the plantation aristocracy through a course of social preparation. To some extent they functioned in ways comparable to the northern colonial colleges during the first half of the nineteenth century: as standard bearers of traditional knowledge, as centers of cultural adornment, and as finishing schools for political and social leaders drawn from a very small segment of the population.[7]

After the Civil War, however, the center of influence for public state universities began to shift westward away from the South, largely because the motivating factors for the development of such institutions shifted in that direction. Professor Rudolph explained that trend as follows:

> In the post-Civil War period, however, it became apparent that the American state university would be defined neither in the South, the first home of the state university movement, nor in the Northeast,

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[7] Frederick Rudolph, The American College and University, (New York: Alfred A. Knopf, 1962), p. 277.

> where the old colonial institutions precluded its growth. The American state university would be defined in the great Midwest and West, where frontier democracy and frontier materialism would help to support a practical-oriented popular institution. The emergence of western leadership in the movement stemmed in part from the remarkable rapidity with which western states were populated and from whe accelerated speed with which their population grew. Michigan, Minnesota, and Wisconsin, among others, found that the small denominational colleges with their feeble endowments and backward-glancing curricula could meet neither the needs of a growing population nor its preferences . . . .
>
> Designed to cope with numbers, the midwestern and western universities were also prepared to cope with the practical demands and the intellectual ferment which were seeking expression in postwar higher education . . . . This rationale of course was completely Jeffersonian; indeed, the state universities were reviving the old Jeffersonian position, a position which had suffered earlier in the century from denominational colleges, from the Dartmouth College Case, and from the tremendous influence of such older private institutions as Harvard, Yale and Columbia.[8]

Church Models of Higher Education

Of the nine colleges founded in the American colonies by 1769, eight grew out of strong religious motives and considered the training of ministers one of their primary functions. In spite of that, the policy governing the control of education was vague at all levels. Professor Drake says the colonial colleges, ". . . while predominantly reflecting a strong religious interest, were in many respects church-state colleges."[9] The distinction between church and state was unclear during the colonial period. Essentially the church and the state were one. Take, for example, the first general school law passed in the colonies by the Massachusetts legislature in 1647, the so-called "old deluder" act. Professor Edgar W. Knight believed that legislation was really sectarian rather than secular, and said of it, "The authority asserted was that of the Puritan congregation, which was identical with the state but was more powerful than it."[10]

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[8] Ibid.

[9] Drake, op. cit., pp. 306-307.

In writing about higher education policies in the colonies, Professor Knight sees the same lack of clarity, which he elaborated in these terms:

> The charters issued by legislature to colleges were viewed as grants of powers and privileges to be enjoyed under the private initiative of chartered institutions. But after the Revolutionary War some of the states -- among them Massachusetts, Connecticut, Pennsylvania, New York and New Hampshire -- attempted to gain control over the colleges which they had chartered.[11]

Such efforts to secularize higher education in the United States continued for almost two decades into the nineteenth century and seriously threatened the whole concept of the importance of the church in higher education. In 1819, in the famous Dartmouth College Case, the Supreme Court of the United States held unconstitutional and void acts of the Legislature of New Hampshire which had amended the charter originally granted to Dartmouth College by George III in 1769. Professor Knight summarizes that important decision in these words:

> The opinion of the court restated the argument of Daniel Webster, who appeared as counsel for the college, of which he was a distinguished graduate. Webster held that the charter of a private corporation was a contract which could not be impaired by legislative act. The far-reaching effect of this decision did not

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[10] Edgar W. Knight, Education in the United States, 3rd Revised Edition, (New York: Ginn and Company, 1951), p. 105.

[11] Ibid., p. 391.

> fully appear, however, until large and powerful corporations began to develop, and the guaranty of the inviolability which the court had thrown around a private educational corporation was later given to business corporations . . . .
>
> The decision in the celebrated Dartmouth College case, one of the most important in American educational history, gave to private educational institutions and their endowments peculiar protection from political interference.[12]

The Dartmouth College decision stimulated the interest of religious groups in the establishment of colleges to combat the growing secular interest in higher education which was a source of great concern on the part of the church leaders. The policy seemed clear for the first time; the religious idea in higher education seemed safe. Competition in the establishment of denominational colleges became intense. Professor Drake gives an interesting analysis of the attitudes and moods of the church groups in the early nineteenth century. He says:

> As many as fifteen denominations were working in the field of higher education, before the War Between the States. These were divided into two groups, those which had established a long-time record of promoting higher education and those which at the outset had opposed higher education but had entered the field because of competitive necessity. Denominations having a long-time interest in higher education included the Presbyterians, Catholics, Episcopalians, Congregationalists, German Reformed, Dutch Reformed, Lutherans and Unitarians. Those slow to respond included the Baptists, Methodists, Christian Universalists, Friends, Disciples and United Bretheren. The contrasting points of view are found in the difference between scholarship and evangelism. Of the 207 permanent colleges established in the United States before 1861, the Presbyterians established 49, the Methodists 34, the Baptists 25, the Congregationalists 21, the states 21, the Catholics 14, and the Episcopalians 11. The remaining 32 were scattered among various denominational, semi-state, and municipal groups.[13]

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[12] Ibid., pp. 391-392.

[13] Drake, op. cit., pp. 309-310.

Professor Knight is less specific about denominational interests in higher education; however, he conveys a sense of the urgency with which religious groups approached the founding of colleges, as well as their growing appreciation of education. He says:

> . . . With the way now cleared, interest in higher education quickened, and the next half century was marked by a feverish denominational effort to establish colleges. By 1800 a dozen or more had been added to the list of nine founded during the colonial period. More than a score appeared between 1820 and 1830, nearly twice as many between 1830 and 1840, more than twoscore between 1840 and 1850, more than ninety between 1850 and 1860, seventy-three between 1860 and 1870, sixty-one between 1870 and 1880, seventy-four between 1880 and 1890, and more than fifty between 1890 and 1900, by which latter date there were nearly five hundred educational institutions of collegiate grade in the United States.[14]

In spite of the great advances in land-grant colleges and public universities in the last half of the nineteenth century, the above facts indicate that private or denominational interests dominated the field of higher education in the United States up to the turn of the century.

Although many of the small denominational colleges subsequently grew into great universities, the main impact of the church on higher education in the United States has been through the college model. Often beginning as small, poverty-stricken frontier institutions or as small private institutions with notably insecure financial resources, many of these early colleges have developed into important centers for liberal arts studies which have had a creative and stimulating influence on many areas of American higher education. During the nineteenth century the dominant model for higher education in this country had become clear: private colleges, both church-related and independent, operating in an atmosphere of relative freedom from state supervision or interference.[15]

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[14] Knight, op. cit., p. 342.

Twentieth Century Models of Higher Education in the United States

Although private and church-related higher education was to continue to make important contributions to higher education in this country to the present time, Algo D. and Jean Glidden Henderson point out that, ". . . the seeds for a radically different system of higher education in the United States had taken root during the nineteenth century; but most of the growth has occurred since the turn of the century."[16] In 1900, only a small percentage of college-age young people enrolled in college, and those who did characteristically came from higher socioeconomic groups. They were educated in the classical tradition and most of those who graduated entered one of the four professions: law, medicine, dentistry, and the ministry.

Then the seeds planted in the nineteenth century began to grow. Land-grant colleges increased in number, state universities were organized at steadily increasing rates, municipal colleges and universities were developed, and the idea of the public two-year college was introduced. Along with the expanding of the structure of public higher education and the development of new models for that structure, other very significant changes also occurred. Economic barriers became less formidable with the introduction of substantially lower fees in the public institutions, the development of community non-residential colleges and universities, and the use of tax funds for educational grants to individual students through such programs as the G. I. Bill which began during the Second World War and the special opportunity grants. The old philosophy of "higher education for the few" changed to the new philosophy of "higher education for the many."[17] New programs were created in response to the growing numbers of students and the increasing diversification of their interests.

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[15] Algo D. Henderson and Jean Glidden Henderson, Higher Education in America, (San Francisco: Jossey-Bass Publishers, 1974), p. 3.

[16] Ibid., p. 4.

As the Hendersons indicate in the following statement, the structure of higher education in the United States has changed a great deal and has become increasingly complex in the twentieth century:

> The structure of higher education has also been changing. Heretofore, we have had universities, specialized and professional colleges (such as teachers' colleges and schools of agriculture and engineering), and liberal arts colleges. In recent decades we have been moving toward a new grouping that includes complex institutions (usually called universities), unitary colleges (such as liberal arts), and community (two-year) colleges. Accompanying this change is a need for area planning and overall coordination. At the state level, these moves are leading to the development of regional and state-wide systems of colleges and universities.[18]

Summary of Historical Factors

The Christian church, since its beginning as a major institution in the Western world, has made significant contributions at all levels of education. At one point near the end of the Middle Ages it played a predominant role in the intellectual and educational life of Europe. As scientific studies added important new dimensions both to knowledge and to the skills which might be used in man's search for knowledge, scientific leaders played an increasingly important role in the intellectual and educational life of the West. The role of the church shifted and grew less in the face of the competition from the world of science.

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[17] Ibid., p. 8.

[18] Ibid., p. 9.

Although forced to share more and more of its intellectual leadership with the scientists, the church continued to stimulate the development of educational institutions and to make important contributions to educational structures. It influenced the establishment of important medieval universities, the public school laws in Germany in the Protestant Reformation, the so-called public schools of the New England colonies in America, and the first liberal arts colleges in the United States.

With the growing diversity of American higher education, the increasing complexity of educational administrative structures, and fast-changing philosophies of modern higher education, the church must maintain and strengthen its traditional belief in the importance of Christian higher education. It also must work courageously to develop the types of higher education models which will enable it to enhance its contributions to the intellectual love of God in the modern world.

Conclusions from Historical Perspectives

Although the Christian church has played an important role in higher education throughout its history, the traditional way of defining and expressing that role needs to be re-examined. In the past, the church has been a sponsor of higher education, has used the school to train its personnel, and has made it a resource field for evangelizing activities. The two institutions characteristically have maintained separate identities for most of their relationships. Particularly in the United States, as the infant church colleges have grown stronger, they have become less dependent on their founders; and, as the institutions have assumed increasing responsibility for their own affairs, the church has assumed decreasing responsibility for their support. Thus, the institution has gained some measure of freedom from the church, but has lost some degree of closeness.

In theological terms, it seems clear that learning is not necessarily either preparation for faith or the servant of faith. Rather, faith and knowledge have come to operate currently from different epistemologies and from different basic premises. The roles of the two institutions have been distinguished from each other: higher education performs an intellectual function in the realm of disciplined, systematic, and sustained inquiry; the church performs a spiritual function in the areas of the quest for meanings and values in our society. On the other hand, some genuine doubts have arisen, inside the church and out, about the validity of the claimed dichotomy. For example, intelligence needs morality, and morality needs sustained inquiry. Likewise, the two institutions share important common goals: visions of new values for our society, especially those related to the divine dimension of human personality and human rights to self-determination; the search for a quality of human relationship which can be called justice, for individuals as well as for societies; the search for motivations for movement toward the desired value systems; and, finally, the search for understandings on how society may both influence and adjust to the pace of change in the modern world.

IV: CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

Emerging Priorities

Lloyd J. Averill, in his keynote address to the opening session of the Bishops' Conference on United Methodist Higher Education in North Carolina, June 29-30, 1972, spoke of the problematic nature of human life in our time. He suggested that man's relationships today are in a state of upheaval because, in the past hundred years, all major aspects of those relationships have become problematical, in part because of certain massive intellectual achievements over the past one hundred years and in part because of concrete historical events.[19]

With respect to the intellectual events, Dr. Averill said:

> . . . If Marx had set man against the hostile forces in his social environment, and Darwin had set him against the hostile forces in his natural environment, Freud set man against the hostile forces within himself.
>
> Fifteen years after Freud's first treatise came Albert Einstein, a young German physicist, with *Relativity: The Special and General Theory*, in which the universality of such qualities as time and extension were challenged and in their place was put the view that such reality is relative to the system in which it is perceived. The abstract and obtuse nature of Einstein's work has made it less directly accessible to the popular culture and thus perhaps less influential in a direct shaping of our mid-century ethos. Yet there can be little doubt that it has appeared popularly, to confer a kind of cosmic confirmation upon the historical and moral relativism which has been so prevalent among us -- to which popular interpretations, if not mis-interpretations, of Marx, Darwin, and Freud have also contributed -- and which has deepened man's experience of tentativeness in the twentieth century.[20]

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[19] Lloyd J. Averill, *Enhancing the Human: A Mission for Church-Related Colleges*, (Unpublished). Delivered to Bishops' Conference on United Methodist Higher Education in North Carolina, Greensboro, N. C., June 29-30, 1972. Pp. 2-1

[20] *Ibid.*, p. 3.

In the area of "concrete historical events," Dr. Averill includes such influences as those of the undeclared war in Vietnam, the actions of police and National Guardsmen in urban riots and campus disorders, and the successive assassinations of leading political figures.[21]

Myron Bloy points out that, whereas higher education in its early history in this country was viewed as an aid to its leaders for their moral and spiritual discernment, the colleges and universities have come to view themselves as depositories and dispensories of knowledge. He says present-day academics are based on the "gnostic ideology of salvation through acquisition of knowledge and skill in a meritocratic cultural ambience."[22]

Bloy believes the church is at least partly responsible for the separateness which has developed between religious institutions and those of higher education. He says, "We [those with a biblical calling], too, have . . . accepted the propositions that higher learning is a knowledge-making rather than a person-growing enterprise, and we have tailored the biblical worldview and style to those terms and that goal."[23]

In the same reference, Bloy objects to the dualism of the academic ideology which separates rationality from the remainder of reality, and to the academic view of history as a series of happenings to which the self stands as an outside observer. His criticisms are based upon his biblical understanding which treats the learner in a more holistic manner, according to which learning is not rational control but right action, and history is a sacred story in which man is immersed as a total being, an actor, neither an adapter nor a victim within history.[24]

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[21] _Ibid._, pp. 4-11.

[22] Myron B. Bloy, Jr., "Church/University Detente: the End of the Affair," _CSCW Report_, XXXII (January, 1974), 9.

[23] _Ibid._

These thoughts, together with the preceding analysis of historical and theological factors in modern higher education, suggest that the church must find new ways to address the elements of vision and values and new dynamics to encourage people to strive for these goals. In the face of overwhelming expressions of need from many quarters for guidance on value-centered questions, perhaps unusual new opportunities now exist for the church to affirm in higher education its biblical-ethical perspective -- the area of its unique competency.

In his discussion of the role of the church-related colleges, Lloyd J. Averill spoke eloquently of the need to establish educational structures which include the dimension of the spirit. In concluding his remarks to the Bishops' Conference, he said:

> A church-related college is one which understands that structure requires spirit (or what I earlier called vision). Able to supply no distinctive and sustaining anthropology out of its own secular institutional heritage, it derives its passion from man and from that view of human wholeness which distinguishes the Christian biblical and theological tradition.
>
> A college-related church is one which understands that spirit requires structure. Called to do the truth as tell as to tell the truth, it seeks to act out its vision of human wholeness within the college, whose influence has become so pervasive in our culture as to touch virtually every pivot where human destiny is in the balance.
>
> Structure without vision is aimless; vision without structure is irrelevant.

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[24] Ibid., p. 11.

> The church is the only significant source of vision in our entire culture which has direct and immediate access to the secular institutional structures needed to translate and transmit that vision on a broad scale. Without the church, the colleges face dis-integration. Without the colleges, the church faces dis-mission.
>
> The one will lose its center, the other its calling; the one is thus disintegrated, the other dismissed.[25]

To those ends the Joint Committee believes the United Methodist Church in North Carolina should maintain and seek to enhance its relationships to its colleges and should affirm its belief in and its commitment to the concept of the intellectual love of God. It believes the United Methodist Church should, through more adequate funding and better administrative support, seek to encourage the full development of its campus ministries. Finally, the Joint Committee believes the United Methodist Church in North Carolina should search for new understandings of the concept of the intellectual love of God and new understandings of its role in the modern world through some specific organizational arrangement concerned with basic questions which might be classified under the broader heading of "Christian Studies."

Models

Church-Related College

In an earlier day the church made college available when no other higher education was. However, projections of higher education enrollment indicate that, by 1980, eighty per cent of all college-level students will be enrolled in public institutions of higher education. Since the earlier justification for the church's maintaining private church-related colleges no longer seems valid, other reasons are being emphasized today. Charles Ratliff has listed some of these as smallness, residential nature, clear sense of purpose, faith and service, maintenance of a faith-learning tension, church contact with human intellect, training grounds for churchmen, research for church, and an alternative to the state system.[26] None of these fully captures the unique quality that defines the relationship of the Christian church to its colleges.

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[25] Averill, *op. cit.*, p. 26.

Some educators believe that the strong supporters of church-related higher education have sometimes encouraged the creation and dissemination of erroneous reasons to justify the perpetuation of the church-related colleg model. In view of that fact, it is well to examine the following words of James G. Leyburn who points out some things which are *not* true about such institutions:

> 1. influential Christian faculty are not cornered in the church college;
>
> 2. exposure to a broad spectrum of ideas is not the monopoly of the church college;
>
> 3. the student body at a church college is based on academic potential, not on religious affirmation;
>
> 4. the so-called "Christian atmosphere" is open to debate, as Bible and religion are taught elsewhere and the religious exercises, such as required chapel, have proven to be counter-productive to the aspirations of the Christian church;

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[26] Charles E. Ratliff, Jr., *The Status of United Methodist Higher Educatio in North Carolina*, (Unpublished). *Delivered to Bishops' Conference on United Methodist Higher* Education in North Carolina, Greensboro, N. C., June 29-30, 197 Pp. 7-8.

5. no clear case can be made for the church college as the training grounds for religious professionals;

6. rules, frequently defined as part of the "Christian atmosphere," are not necessarily expressions of the highest marks of the Christian faith.[27]

Leyburn suggests it might be more realistic to say that such colleges have sought to maintain their relationships with the church because that institution has been a rich resource for the recruiting of students and the raising of funds. The church has kept up the courtship because it has been pragmatic: the colleges are there, many alumni are in the church, the relationship is amiable, and the relationship is traditional and has kept churchmen happy thinking that they are supporting higher education.[28]

President Terry Sanford of Duke University has emphasized his belief that the whole system of higher education in the United States is strengthened by the maintenance of a dual system of public and private institutions. Although he writes about private education in general, he infers strongly that he is including church-related colleges and universities in his comments as important elements of the private sector. In an article published in 1973 President Sanford enumerated what he considered to be several advantages of private over public higher education. Those were:

1. Pragmatically, maintaining private higher education will be less expensive to the citizenry than having the public take over all higher education;

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[27] James G. Leyburn, "The Synod and Education," Yesterday and Tomorrow, (Mimeographed, 1962), pp. 1-2.

[28] Ibid., pp. 2-4.

2. Realistically, the private institutions have a high degree of autonomy and thus are afforded freedom from political pressures and freedom for experimentation and innovation;

3. Finally, Sanford argues the advantage of diversity over uniformity and quotes Supreme Court Justice Louis Brandeis who said in an Independence Day speech in 1915, "America has believed that in differentiation, not uniformity, lies the path of progress."[29]

The former North Carolina Board of Higher Education adopted a resolution in 1961 which included these words: "The State of North Carolina could not provide an education for its people at the same quality level were it not for the tremendous contributions made by . . . private institutions . . . . The magnitude of the job to be done, . . . persuading more qualified high school graduates to enter college will . . . demand the cooperative efforts of both public and private institutions." In the same study the Board reaffirmed its belief that ". . . a great and unique strength of American higher education stems from the historic coexistence of strong private institutions and strong public institutions," and that " . . . our society benefits from the maintenance of both types, each at its best."[30]

The basic model, therefore, for church-related higher education today is the small residential college with a curriculum built essentially around broad liberal studies, but also showing a strong concern for pre-professional programs at the undergraduate level. Factors which make that type of institution unique are often difficult to specify. They include such tangible evidences as major physical structures for religious worship, special emphases on religious studies in the curriculum, and lecture series which are designed to focus attention upon major religious and theological themes. In other, less tangible ways, these institutions seek to develop mutually beneficial relationships with local churches conducting worship services, providing programs of sacred music and conducting a variety of adult educational programs to train church lay leadership. All too often the uniqueness of this type of institution is both inadequately conceived and vaguely understood.

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[29] Terry Sanford, "Our Free-est Enterprise," Where Do You Think You're Going America: The Case for Private Higher Education, New York: New York Times Supplement, Section II, October 7, 1973, pp. 3-4.

[30] North Carolina Board of Higher Education, "Private Higher Education in North Carolina: Conditions and Prospects, A Study of Enrollment, Finances, and Related Subjects, 1965-1970," Special Report 2 - 71, (Raleigh, North Carolina: North Carolina Board of Higher Education, April 1971), p. 1.

Campus Ministries

Within the state of North Carolina, the area served by the two United Methodist Annual Conferences making this study, there are in 1974-75 several types of public institutions providing education beyond the high school. They include the following: sixteen public universities, seventeen community colleges, and forty technical institutions. The United Methodist Church in this state either provides a ministry of its own or cooperates with one or more other denominations to provide a joint ministry to students on the campuses of twelve of the sixteen public universities plus one additional Black Ministry at one university. No campus ministries, as such, are presently provided for students enrolled in the community colleges and technical institutes, although local Methodist congregations are seeking to help meet the needs of one or two of these institutions.

IV: CHURCH RELATED HIGHER EDUCATION HISTORY AND MODELS

The typical model for the above ministries is a resident minister, assisted by a local board of directors, who is responsible for either a United Methodist or a cooperative ecumenical-type ministry on a particular campus. For the 1974-75 academic year, the following programs are being operated:

1. Full-Time Ministries.
    - Appalachian State University
    - East Carolina University
    - North Carolina Agricultural and Technical State University
    - North Carolina State University
    - The University of North Carolina at Chapel Hill
    - The University of North Carolina at Greensboro
    - Western Carolina University
    - Winston-Salem Area
2. Cooperative Ministry (with Presbyterian Church, U.S.).
    - The University of North Carolina at Charlotte
3. Part-Time Ministries.
    - Black Ministry, the University of North Carolina at Chapel Hill
    - North Carolina Central University
    - Pembroke State University
    - The University of North Carolina at Wilmington

Although the above ministries are concerned primarily with students, there are several programs over the state which seek to serve their broader academic and non-academic communities. At least one campus minister teaches part-time on the faculty of the university where he is located.

In North Carolina, a Regional Commission on Christian Higher Education and Campus Ministry is responsible for the disbursement of the funds allotted to this program by the two annual conferences, and for the general supervision of the thirteen campus ministries in the state. The work involved in the performance of these functions is done by volunteers through a very effective committee structure, and by the members of the local boards of directors.

Although there is no official relationship between that office and the United Methodist Annual Conferences in North Carolina, the Secretary for the

Southeastern Region of the United Ministries in Higher Education has worked closely with the Regional Commission and with individual campus ministers. He also has contributed his valuable services without charge as a consultant to the Joint Committee for this study.

Cluster College Concepts in Higher Education

Several public and private institutions of higher education have developed cooperative models such as consortia and cluster arrangements. Since these vary a great deal from school to school, there is no single group of characteristics which applies to all of them; however, there are a number of important relationships which seem to appear with a great deal of consistency in such administrative structures.

The cluster idea dates back to certain medieval universities which grouped their students with common geographic and linguistic backgrounds into "nations." Possibly it goes back even further to the great Hellenistic "universities" at Athens and Alexandria which were really great collections of manuscripts where scholars gathered to study. Jerry G. Goff traces the idea of a cluster college back at least to 1249 and to the founding of Oxford University.[31]

Consortium is another term often used for a cooperative arrangement between several institutions of higher education. This concept is usually much broader and normally involves much less structure than the cluster idea which, as Goff indicates, has come to be associated in the United States at this time with a federation of several rather closely linked colleges such as that employed by the Claremont Colleges and the Atlanta University Center. For example, there is the Charlotte Area Educational Consortium, composed of eleven institutions of higher education, located within a radius of approximately twenty-five miles of Charlotte, North Carolina. The CAEC has a set of by-laws and a small budget funded by annual dues of $100 from each member college or university. It is administered by a council which seeks to encourage the development of mutually beneficial student exchanges for special courses, cooperative workshops, and joint sponsorship of professional conferences. Other consortia are organized more formally and carry on a much broader range of activities than CAEC; however, almost all of them are essentially only cooperative arrangements without a strong legal base.

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[31] Jerry G. Goff and Associates, The Cluster College, (San Francisco: Jossey-Bass, Inc., Publishers, 1970), p. 3.

Cluster arrangements, on the other hand, tend to be much more highly structured and much more formalized than the consortia. Goff listed twenty-four known samples of colleges and universities in this country in 1969 which had subcolleges as integral parts of their institutional organizations.[32] Although it provides for one type of decentralization, the above administrative organizations are normally highly structured and operate within a definite institutional hierarchy.

Federation arrangements are characteristic of another type of cluster college arrangement which gives more autonomy to the participating institutions than does the subcollege model. Although this type of structure has not been popular in the past, there is some evidence that interest in it is growing and that it may become a very practical type of educational organization for small colleges. Goff lists the following two arrangements as samples of the federated cluster model:[33]

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[32] Ibid., p. 16-17.

Institution	Date of Establishment
Claremont Colleges	
Pomona College	1887
Claremont Graduate School and University Center	1925
Scripps College	1926
Claremont Men's College	1946
Harvey Mudd College	1955
Pitzer College	1963
Atlanta University Center of Higher Education	
Atlanta University	1929[a]
Morehouse College	1929[a]
Spelman College	1929[a]
Morris Brown College	1932[a]
Clark College	1941[a]
Interdenominational Theological Center	1958

[a] Date when cooperation began.

Speaking in favor of the cluster model, Goff lists the following possible advantages for small liberal arts institutions:

> The cluster college concept offers an organizational plan that can relieve some of the serious problems facing the nation's two common types of institutions of higher learning, the large university and the small liberal arts college. . . . the small liberal arts college has always been plagued by scarce resources. For this type of school the cluster college offers a plan whereby two or more colleges can form a federation and continue their intellectual, economic, and cultural resources; while each school may retain its essential autonomy, each federated college can benefit from an enriched multi-college device that is being used to capture the special values of both the small college and the large university without their inherent limitations.[34]

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[33] Ibid., p. 29.

[34] Ibid., p. 4.

Going well beyond the above idea which sees great potential in the cluster college concept, Goff also sees the idea as a significant development for higher education in general. In speaking to the latter point, he says:

> Cluster colleges are a significant innovation not only because they offer a useful model for organizing colleges within a university center, but also because collectively they are adopting new ways to structure students' educational experiences within the college. Often starting with a blank slate, these new schools are critically examining traditional academic customs; not infrequently they reject conventional curricula, grading practices, instructional techniques, and student-faculty relationships. Yet their rejection of the past is not merely a negative act, for the cluster colleges are attempting to forge creative new academic practices as functional alternatives to the traditional ones. They are starting with new assumptions that are consonant with modern lines and with current knowledge about the educational process, and they are attempting to build institutions with more vital curricula, improved grading procedures, more individualized instruction, and closer student-faculty relationships.[35]

Summary and Concluding Statement

This section of the study has concerned itself especially with the historical background and the emerging structures for church-related higher education. In addition, special attention has been given to the broader intellectual concern of the Christian church in the Western world, and for the institutional expressions of those concerns.

Toward the end of the Middle Ages, the Christian church was the dominant intellectual force in Europe; however, with the emergence and growth of the modern scientific movement, the institutional church was forced to share its place of honor in intellectual activities with a vigorous and aggressive new group of leaders. Theological explanations of man and his world came in conflict with new non-religious explanations based primarily upon the data of the growing natural sciences. For the first time since the days of the ancient Greek philosophers, mathematicians, and scientists, the majority of the most significant events in the Western world grew out of the work of men who expressed no special concerns for theological aspects of life: for example, Galileo, Newton, Darwin, Freud, and Einstein, to name but a few.

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[35] *Ibid.*, pp. 3-4.

Although it was compelled to share its position of intellectual leadership after the beginning of the so-called scientific age, the church in general and the Christian church in particular, continued to make many significant contributions to educational theory and practice. Education continued to be a major concern of the organized churches in the West, both Protestant and Catholic. In the United States in particular, the various religious groups have been a powerful stimulus for the formation of both public community schools and church-related colleges, from colonial times until now.

With the growth of land-grant colleges and state universities in the nineteenth century, there began in this country a major new trend from private toward public higher education. Other forces such as a rapidly expanding frontier, vigorous economic growth and emerging ideas about democratic political philosophies contributed from the beginning to the expansion of the role of the state in education beyond the high school; however, it was not until around 1970 that the impact of that trend began to create serious problems for the church-related colleges in the United States. The difficulties have developed in recent years around such factors as increasing competition between expanding public institutions and private colleges for students from a stabilized and even lately a shrinking pool of prospects; increasing costs in the face of stabilized or declining enrollments, and an increasing demand that the church related college demonstrate the uniqueness of its programs.

IV: CHURCH-RELATED HIGHER EDUCATION HISTORY AND MODELS

In a broader sense, the United Methodist Church in North Carolina has been urged, first, to reaffirm strongly the conviction that the intellectual love of God must become a major concern of the entire Christian church in the modern world and, second, to use Christian higher education to the fullest possible extent in the effort to achieve that primary goal.

In a more limited but very important sense, the United Methodist Church in North Carolina has been urged to include higher education in its primary mission; to do everything within its power to help its colleges survive and grow strong at a time when the need for them is so evident; and, finally, to encourage the fullest possible development of its campus ministry program.

No specific model for the church-related college is being suggested as a result of this study. Instead, it is suggested that the respective annual conferences in this state do at least two things in this connection: (1) seek to preserve and enhance the many existing strengths of their colleges, and (2) remain open to such new and promising possibilities as those involved in the cluster college concept.

With respect to the model for the campus ministries, it is suggested: (1) that a newly designated Regional Commission for Campus Ministries be given the primary responsibility for that part of the United Methodist program for higher education; (2) that the new body coordinate and supervise the work of all local campus ministries in North Carolina; and (3) finally, that a special study of the entire campus ministry concept be made during the next conference year, including specific recommendations about the nature of the program for the foreseeable future. It is believed that the proposals made in the first chapter of this report are consistent with these suggestions.

Chapter V

LEGAL RELATIONSHIPS

Introduction

The purpose of the Joint Committee is essentially to review the relationship between certain institutions of higher education in the State of North Carolina and the United Methodist Church -- "Church" as represented by the North Carolina Annual Conference and the Western North Carolina Annual Conference. To accomplish this purpose, the Joint Committee engaged in a thorough review of the corporate charters and various amendments thereto of each of the institutions involved.

The following institutions were included in this study: Brevard College, Greensboro College, High Point College, Louisburg College, Methodist College, North Carolina Wesleyan College, and Pfeiffer College.

Insofar as the review of the status of each of the institutions is concerned, a basic similarity exists among all of them. Each is a North Carolina corporation and each was organized for the specific purpose of operating and maintaining an educational organization at the collegiate level. In reviewing the corporate charters of the various institutions, the Joint Committee decided to provide a framework from which a more in-depth comparative analysis may be undertaken. A list of five headings or general topics was prepared which applied to the corporate charter of each institution. These headings are as follows:

1. How and when was the organization created?
2. How is the organization governed?
3. How is the property of the organization owned?
4. What would be the effect of a dissolution of the organization?
5. What is the relationship of the college to the Church?

The answers to these questions will provide an overview of the basic structural relationship between each of the institutions and the Church. The Joint Committee did not endeavor to review and report on the by-laws of each of the institutions. Although the by-laws may bear significantly on the day-to-day operations of the schools, they will not alter the fundamental relationship of the institution to the Church.

In North Carolina, the Legislature has taken certain steps in the direction of providing financial assistance to North Carolina residents attending private colleges in the state. While not directly affecting the Church relationships, if these programs can be continued and increased, the ability of all private colleges in North Carolina to survive the ever-increasing cost of operation may be much better.

V: LEGAL RELATIONSHIPS

Review of Corporate Charters

Introduction

The following review is to record the provisions of the corporate charters, as amended from time to time, of the following institutions:

1. Brevard College
2. Greensboro College, Incorporated
3. High Point College
4. Louisburg College, Incorporated
5. Methodist College, Incorporated
6. North Carolina Wesleyan College, Incorporated
7. Pfeiffer College, Incorporated

The purpose of the review of the corporate charters is merely to report the pertinent provisions of such documents to each institution's relationship to the United Methodist Church.

Analysis of the practical effects of the various charter provisions has not been attempted, except where it was deemed necessary to ascertain more clearly the meaning of the charter; however, a brief statement has been made concerning the amount or degree of control that the Church has over the affairs of each institution.

V: LEGAL RELATIONSHIPS

The Institutions

BREVARD COLLEGE CORPORATION
Brevard, North Carolina

1. How and When Organization Was Created. The original charter of Brevard College was issued in 1933; however, the present corporation was formed by a consolidation of Brevard College, Inc., and Rutherford College in 1942. The 1942 charter was amended on several different occasions and a revised charter was issued in 1962.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees. The corporate charter of the corporation provides that the number of Trustees shall be fixed by the Western North Carolina Annual Conference of the Church, but in no event shall the number of Trustees be less than three (3) or more than sixty (60). At the present time, the by-laws of the corporation provide for fifty-three (53) Trustees. Members of the Board of Trustees are elected to serve a six (6) year term. Nominations for election are made by the Board of Trustees and members are elected by the Western North Carolina Annual Conference of the Church. If the nominee of the Board of Trustees is rejected, it must nominate another individual, and if such person is also rejected, the Western North Carolina Annual Conference may nominate and elect its own selection. Notwithstanding the foregoing, the charter provides that the Western North Carolina Annual Conference may substitute any method of nomination and election that it desires. The charter further provides that members of the Board of Trustees must be twenty-one (21) years of age and at least

three-fourths (3/4) of the members must be members of the Western North Carolina Annual Conference of the Church. Trustees may be removed from office by a vote of the Western North Carolina Annual Conference.

3. How Property of the Organization Is Owned. The corporate charter of the corporation provides that the business of the corporation shall be conducted in trust for the Church. The Joint Committee is of the opinion that the corporation holds all of its assets in trust for the benefit of the Church. The charter further provides that the corporation may not sell or encumber any real estate which is a part of the main campus of the college without the consent of the Western North Carolina Annual Conference of the Church.

4. Effect of Dissolution. The corporate charter does not provide for the possibility of dissolution. However, in view of the fact that the corporation holds its property in trust for the Church, it is the opinion of the Joint Committee that, upon dissolution of the corporation, all of the assets of the corporation would pass to and become the property of the Church, subject to the obligations of the corporation.

5. Summary of Relationship to Church. The Western North Carolina Annual Conference of the Church has substantial indirect control over the corporation by reason of its power to elect the members of the Board of Trustees. Further, the charter gives the Western North Carolina Annual Conference substantial discretionary authority over the method by which the Board of Trustees is elected.

GREENSBORO COLLEGE, INCORPORATED
Greensboro, North Carolina

1. How and When Organization Was Created. The original corporate charter of the corporation was created by an act of the North Carolina Legislature in 1905 under the name of Greensboro Female College. The original corporate charter was amended several times. In 1938 the corporation consolidated with Davenport College. A revised corporate charter was issued by the corporation in 1960.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees which consists of thirty-two (32) members. The Bishops of the Church from the Raleigh area and the Charlotte area are ex officio members of the Board of Trustees. Each member is elected to serve a four (4) year term. Nominations for election are made by the Board of Trustees. One-fourth (1/4) of the members of the Board of Trustees are elected by each of the following:

1. The Western North Carolina Annual Conference of the Church.
2. The North Carolina Annual Conference of the Church.
3. The Western North Carolina Annual Conference and the North Carolina Annual Conference jointly.
4. The Greensboro College Alumnae Association.

Trustees may be removed by the organization which elected them or by either Conference of the Church, acting jointly or separately.

3. How Property of the Organization Is Owned. The corporate charter of the corporation provides that the business of the corporation shall be conducted in trust for the Church. Although this language is ambiguous, it is the opinion

of the Joint Committee that the corporation holds all of its assets in trust for the benefit of the Church.

4. Effect of Dissolution. The corporate charter of the corporation does not provide for the possibility of dissolution. However, in view of the fact that the corporation holds its property in trust for the Church, it is the opinion of the Joint Committee that, upon dissolution of the corporation, all of the assets of the corporation would pass to and become the property of the Church, subject to the obligations of the corporation.

5. Summary of Relationship to Church. The Church has the power to exercise a substantial amount of indirect control over the corporation by and through its control over the election of a majority of the members of the Board of Trustees and the power of removal.

HIGH POINT COLLEGE INCORPORATED
High Point, North Carolina

1. How and When Organization Was Created. The original corporate charter of the corporation was filed in 1926 under the name of High Point College Corporation. However, the Secretary of State's records show that this charter lapsed. Subsequently, a new charter was filed in 1934, and since that time, has been amended on two occasions.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees which consists of thirty (30) members. The presiding Bishop of the Western North Carolina Conference of the Church and the President of the corporation are ex officio members of the Board of Trustees. Each member is elected to serve a four (4) year term. Except for the ex officio, members are nominated

and elected by the Board of Trustees, subject to the subsequent confirmation of such election by the North Carolina Annual Conference or the Western North Carolina Annual Conference of the Church, depending upon the jurisdiction in which the elected person resides. In the event either Conference shall fail to confirm an elected member, such person shall no longer act as a Trustee, and the Board of Trustees will elect a replacement at its next regular meeting, subject, of course, to the confirmation procedure. The corporate charter provides that five (5) of the members shall be ministers of the Church and ten (10) shall be lay members of the Church. The charter further provides that the remaining members shall be chosen without regard to denominational affiliation or place of residence, but the Board of Trustees shall at all times include at least ten (10) members who are residents of High Point, North Carolina, or its environs.

3. How Property of the Organization Is Owned. The original corporate charter of the corporation provided that the corporation would lease property from the Church. This provision was subsequently amended so as to provide that the corporation would hold all of its property and assets in trust for the Western North Carolina Annual Conference and the North Carolina Annual Conference of the Church. The corporate charter contains no restrictions upon the corporation concerning the transfer of property.

4. Effect of Dissolution. Although the charter does not explicitly provide for the dissolution of the corporation, it is the opinion of the Joint Committee that all of the property and assets of the corporation would, upon the dissolution of the corporation, revert to and become the property of the Church, subject to the obligations of the corporation.

5. Summary of Relationship to Church. The Church has the power to exercise a substantial amount of indirect control over the corporation by and through its power of confirmation of the members of the Board of Trustees.

LOUISBURG COLLEGE, INCORPORATED
Louisburg, North Carolina

1. How and When Organization Was Created. The consultants for the study subcommittee were unable to locate the original corporate charter of the corporation; however, it appears from the available information that the corporation was formed originally under the name of the Franklin Academy and later Louisburg Female College. A revised charter was issued by the corporation in 1964.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees which consists of thirty-six (36) members. The number of Trustees may be changed by the North Carolina Annual Conference of the Church. Members of the Board of Trustees are elected to serve a four (4) year term; this rule is also subject to the control of the North Carolina Annual Conference. Nominations for election are made by the Board of Trustees and are thereupon submitted to the North Carolina Annual Conference for election. The North Carolina Annual Conference may remove a member of the Board of Trustees but only upon the recommendation of a majority of the Board of Trustees.

3. How Property of the Organization Is Owned. The corporate charter of the corporation provides that the business of the corporation shall be conducted in trust for the Church. The Joint Committee is of the opinion that the corporation holds all its assets in trust for the benefit of the Church.

4. *Effects of Dissolution*. In the event of dissolution of the corporation, all of the property of the corporation shall revert to and become the property of the North Carolina Annual Conference of the Church, subject to the obligations of the corporation.

5. *Summary of Relationship to Church*. The North Carolina Annual Conference of the Church has the power to exercise a substantial amount of indirect control over the corporation by and through its control over the election of the Board of Trustees. Furthermore, the charter includes the above-mentioned restriction on the sale of real estate and a provision that the charter may not be amended without the consent of the North Carolina Annual Conference.

METHODIST COLLEGE, INCORPORATED
Fayetteville, North Carolina

1. *How and When Organization Was Created*. The original corporate charter of the corporation was issued in 1956 and has been subsequently amended on several different occasions.

2. *How Organization Is Governed*. The corporation is governed by a Board of Trustees which consists of not less than twenty-four (24) nor more than thirty-six (36) members. Each member is elected to serve a four (4) year term. Nominations for election are made by the Board of Education of the North Carolina Annual Conference of the Church and members of the Board of Trustees are thereafter elected by the North Carolina Annual Conference. The corporate charter provides that at least six (6) members of the Board of Trustees must be ministerial members of the North Carolina Annual Conference, six (6) members must be residents of Cumberland County, North Carolina, and that at least three-fourths

(3/4) of the members must be members of the Church. The North Carolina Annual Conference may remove any member of the Board of Trustees for due cause by a majority vote.

3. How Property of the Organization Is Owned. The corporate charter of the corporation provides that the affairs and business of the corporation shall be conducted in trust for the Church. The Joint Committee is of the opinion that the corporation holds all of its assets in trust for the benefit of the Church. The corporate charter further provides that the Board of Trustees cannot sell or otherwise transfer any real estate which is a part of the college campus or is contiguous thereto without the consent of the Executive Committee of the Board of Education of the North Carolina Annual Conference of the Church.

4. Effect of Dissolution. In the event of dissolution of the corporation, all of the property of the corporation shall revert to and become the property of the North Carolina Annual Conference of the Church, subject to the obligations of the corporation.

5. Summary of Relationship to Church. The North Carolina Annual Conference of the Church has the authority to exercise a great deal of control over the affairs of the corporation. The North Carolina Conference controls the nomination and election of all of the members of the Board of Trustees, the sale of certain real estate by the corporation, and the corporate charter of the corporation may not be amended without the consent of the North Carolina Annual Conference.

V: LEGAL RELATIONSHIPS

NORTH CAROLINA WESLEYAN COLLEGE, INCORPORATED
Rocky Mount, North Carolina

1. How and When Organization Was Created. The original corporate charter of the corporation was issued in 1956 under the name of Rocky Mount College, Incorporated. The corporate charter has been subsequently amended on three (3) different occasions.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees which consists of not more than thirty (30) members, plus the Bishop of the Raleigh area who is an ex officio member. Each member is elected to serve a four (4) year term. Nominations for election are made by the Board of Education of the North Carolina Annual Conference of the Church and members of the Board of Trustees are thereafter elected by the North Carolina Annual Conference of the Church. The corporate charter provides that at least one-fourth (1/4) of the members of the Board of Trustees must be ministerial members of the North Carolina Annual Conference, one-fourth (1/4) must be residents of Nash or Edgecombe County, North Carolina, and at least three-fourths (3/4) must be members of the Church. The North Carolina Annual Conference may remove any member of the Board of Trustees for due cause by a majority vote.

3. How Property of the Organization Is Owned. The corporate charter of the corporation provides that the affairs of the corporation shall be conducted in trust for the Church. The Joint Committee is of the opinion that the corporation holds all of its assets in trust for the benefit of the Church. The corporate charter further provides that the Board of Trustees cannot sell or otherwise transfer any real estate which is a part of the college campus or is

contiguous thereto without the consent of the Executive Committee of the Board of Education of the North Carolina Annual Conference of the Church.

4. Effect of Dissolution. In the event of dissolution of the corporation, all of the property of the corporation shall revert to and become the property of the North Carolina Annual Conference of the Church, subject to the obligations of the corporation.

5. Summary of Relationship to Church. The North Carolina Annual Conference of the Church has the authority to exercise a great deal of control over the affairs of the corporation. The North Carolina Annual Conference controls the nomination and election of all of the members of the Board of Trustees, the sale of certain real estate by the corporation, and the corporate charter of the corporation may not be amended without the consent of the North Carolina Annual Conference.

PFEIFFER COLLEGE, INCORPORATED
Misenheimer, North Carolina

1. How and When Organization Was Created. The original corporate charter of the corporation was issued in 1938 under the name of Pfeiffer Junior College, Inc. The charter has been amended twice since it was issued.[1]

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[1] Pfeiffer College evolved out of a small private mountain school near Lenoir, North Carolina, which began operation in 1885 as Oberlin Home and School. In 1903 the Woman's Home Missionary South of the Methodist Episcopal Church took over the operation of the institution and changed its name to Ebenezer Mitchell Industrial Home and School. Having moved to Misenheimer, North Carolina, in 1910, it operated as an accredited high school from 1914 to 1928 when two years of college work were added.

2. How Organization Is Governed. The corporation is governed by a Board of Trustees. An amendment to the corporate charter in 1954 provides that the number of Trustees and the manner in which they are elected are to be set out in detail in the By-Laws of the corporation. Although the Joint Committee did not review the By-Laws of the Corporation, it is important to note that, under North Carolina law, the Board of Trustees has the power to amend or alter any provision of the By-Laws at any time it may desire.

3. How Property of Organization Is Owned. The corporate charter of the corporation makes no reference to the ownership of property. It is the opinion of the Joint Committee that the corporation is the absolute owner of all of its assets.

4. Effect of Dissolution. The corporate charter of the corporation makes no provision for the possible dissolution of the corporation. In the event of such an occurrence, it is the opinion of the Joint Committee that the Board of Trustees could cause the assets of the corporation to be distributed as it may decide, subject, of course, to the obligations of the corporation and such legal restrictions as may exist concerning the dissolution of tax-exempt organizations.

5. Summary of Relationship to Church. Although the Church may be given certain rights in the By-Laws of the corporation, it is clear that any control by the Church is wholly at the will of the Board of Trustees. In sum, the corporation is wholly independent of the Church.

Summary and Conclusion

The foregoing review of the corporate charters of the various institutions was made primarily for the purpose of recording the pertinent provisions of such documents relating to each institution's relation to the Church. In each case the day-to-day affairs of the school are in the hands of a Board of Trustees. The Church's right or power to control the affairs of each institution is indirect in that the Church, through either the Western North Carolina Annual Conference or the North Carolina Annual Conference or both of them, has the authority to elect the majority of the Trustees in each institution, (except Pfeiffer College, about which the Joint Committee is uninformed), and in several cases the Church has the right to remove Trustees from Office. Certain other rights or powers are retained by the Church in some of the corporate charters.

In no instance did any of the charter documents suggest any obligation on the part of the Church to support the given institution. Further, there is no reasonable inference of such a legal obligation arising from the relationship of the Church to each institution.

In reference to the statements concerning ownership of property by each institution, it is important to note that some assets may be restricted in one fashion or another and an analysis of such restrictions would require a laborious, in-depth review of the pertinent documents relating to each asset. The foregoing comment also has relevance to the ultimate disposition of property upon the dissolution of a given corporation.

V: LEGAL RELATIONSHIPS

The foregoing review by the Joint Committee leads to the conclusion that the Church, in conjunction with the governing body of each institution, should consider the possibility of revising and re-issuing the charter of each institution. The foregoing recommendation is especially important in view of the recent changes in the Federal law concerning tax-exempt organizations.

Chapter VI

ECONOMIC AND POPULATION TRENDS

Introduction

A certain minimum level of income is necessary to enable a family to provide its children with education past high school. The purpose of this chapter is to estimate how many people in North Carolina have a sufficient income to enable them to attend college, who they are, and where they are. In examining the population of North Carolina and its economic condition, it is important to keep in mind that as of 1971 the state ranked 39th in the nation in terms of personal per capita income.[1] This fact reminds us that in analyzing income within North Carolina we are dealing with a population that is less well off economically than the population of the nation as a whole. The per capita income in North Carolina is about four-fifths of the national per capita income and it is doubtful that the disparity will be reduced significantly during the remainder of this century.[2]

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[1] "State and Regional Personal Income, 1971" Survey of Current Business, LII (August, 1972), 22.

Population

The first step in making this estimate is simply to find out how many people are in North Carolina. In 1970 North Carolina's total population was 5.1 million.[3] By the turn of the century the population is projected to be 6.5 million, as shown in Table I. This 28 per cent increase between 1970 and 2000 is the result of two separate causes: one is the natural population growth, more births than deaths during the period, and the other is net immigration. For some time emigration exceeded immigration in North Carolina, but in the late 1960's this was reversed and now there is a net migration of persons into the state. For the purposes of this study, mere increase in population is not particularly significant. What is significant is whether these additional people will desire education past high school. Obviously there are too many subjective factors involved in the decision whether or not to go to college to enable anyone to give an exact number of those desiring

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[2] Projections differ. Whereas the Research Triangle Institute projects the state's per capita income to be about 90 per cent of the national per capita income in 1990, the U.S. Bureau of Economic Analysis projects only a slight closing of the gap: from 82.3 per cent in 1971 to 83.6 per cent in 1990. "Stat Projections of Income, Employment & Population to 1990," *Survey of Current Business*, LIV (April, 1973), 33.

[3] *1970 Census of Population*, Vol. I, Characteristics of Population, Part 35, North Carolina, Table 16.

VI: ECONOMIC AND POPULATION TRENDS

Table I

POPULATION IN NORTH CAROLINA, 1970, AND PROJECTIONS OF POPULATION IN NORTH CAROLINA, 1980, 1990, and 2000

Year	Total Population
1970	5,082,059
1980	5,545,138
1990	6,020,100
2000	6,500,624

Source: N. C. Department of Administration, Office of State Planning. The North Carolina Department of Administration Population Projection Computer Program, produced by the Research Triangle Institute, is based on a procedure developed by C. Horace Hamilton and Josef H. Perry [see their "A Short Method for Projecting Population by Age from One Decennial Census to Another," *Social Forces*, XLI (December, 1962), 163-70]. The projections shown in this chapter are based on calculations that include 1973 birth data, which means that they are lower than previous projections. For example, on the basis of 1972 birth data, the projected population in 1980 is 5,594,989; on the basis of births through 1971, 5,632,441; and on the basis of births through 1970, 5,645,341. The projected increase, 1970-1980, is 9.1 per cent with 1973 birth data included, compared with 11.1 per cent on the basis of births through 1970.

a college education in the future. However, we can look at some factors which in the past have affected this number and which logically will continue to affect it.

First, the age distribution of the population is changing, as shown in Tables II and III. While the total population increased 11.5 per cent between 1960 and 1970, the number of persons less than 25 years of age increased 8.5 per cent and the number under ten years declined significantly (Table II). Whereas 48 per cent of the state's population in 1970 was under 25 years, it is projected that by 1980 no region will have this high proportion of persons under 25 and the proportion is expected to decline further in all regions as depicted in Table III. Although the total population is projected to increase by 28 per cent between 1970 and 2000, the number of persons under 25 will be about the same in 2000 as in 1970.[4] This slowing of the growth rate for the group from which students are traditionally drawn is of obvious significance to educational institutions. Projection of the declines between 1960 and 1970 in the lowest age groups forecasts an absolute decrease in the college-age population in the 1980's. Moreover, the increasing age of the population and the increased leisure time available to many persons indicate that institutions of higher education might well consider other educational services in addition to the traditional collegiate curriculum.

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[4] The number of persons less than 25 years of age in 1970 was 2,437,000; this group is projected to number 2,450,000 in 2000 (Appalachia, 396,000; Piedmont, 1,074,000; Coastal Plains, 980,000).

Table II

POPULATION IN NORTH CAROLINA, BY AGE, 1970 AND 1960, AND PER CENT CHANGE, 1960 TO 1970

(Numbers in Thousands)

Age	1970	1960	Per Cent Change, 1960-1970
0-4	437	526	- 17.0
5-9	495	508	- 2.6
10-14	521	487	+ 7.0
15-19	520	408	+ 27.3
20-24	464	318	+ 46.7
25-29	347	293	+ 18.4
30-34	297	306	- 3.0
35-39	288	311	- 7.4
40-44	301	282	+ 6.7
45-49	296	260	+ 13.7
50-54	266	219	+ 21.4
55-59	237	183	+ 29.8
60-64	200	143	+ 39.6
65-69	256	122	+ 28.0
70-74	112	88	+ 27.0
75+	146	102	+ 43.1

Source: U. S. Bureau of the Census, 1970 Census of Population, Vol. I, Part 35, p. 49.

Table III

PERCENTAGE OF POPULATION IN NORTH CAROLINA LESS THAN TWENTY-FIVE YEARS OF AGE, BY REGION, 1980, 1990, AND 2000

Year	Appalachia	Piedmont	Coastal Plains
1980	39.1	41.9	46.3
1990	35.0	37.8	41.8
2000	33.2	36.6	41.3

Source: Calculated from data supplied by N. C. Department of Administration, Office of State Planning. See source note to Table I.

Second, the racial composition of the state's population is changing: the proportion that is non-white is declining. Whereas 23.2 per cent of the population was non-white in 1970, the percentage non-white is projected to be 18.7 per cent in 2000. While the total population is expected to increase 27.9 per cent between 1970 and 2000, the number of whites and the number of non-whites are expected to increase 35.4 per cent and 3.2 per cent respectively. The immigration of whites, the emigration of non-whites, and the migration to the Piedmont within the state are reflected in the data shown in Table IV. It should be noted that in these data, supplied by the North Carolina Department of Administration, Forsyth County is included in Appalachia and Wake County is included in the Coastal Plains.[5] Their inclusion in the Piedmont, as seems logical, would enable Table IV to reflect more accurately the population shifts among the regions.

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[5] Counties classified by region are shown in Table XI.

Table IV

PROJECTED POPULATION IN NORTH CAROLINA, BY RACE AND REGION, 1980, 1990, AND 2000

(Numbers in Thousands)

Year	State		Appalachia		Piedmont		Coastal Plains	
	White	Non-white	White	Non-white	White	Non-white	White	Non-white
1980	4,366	1,179	1,002	100	1,905	480	1,459	598
Per cent white	78.7		90.9		79.8		70.9	
1990	4,827	1,193	1,059	101	2,140	529	1,628	563
Per cent white	80.2		91.3		80.1		74.3	
2000	5,284	1,217	1,093	100	2,355	579	1,836	538
Per cent white	81.3		91.5		80.3		77.3	

Source: Calculated from data supplied by N. C. Department of Administration, Office of State Planning. See source note to Table I.

The change in the racial composition of the population is of significance to institutions of higher education because of the great disparity between the percentages of whites and non-whites continuing their education. As shown in Table V, the demand for higher education is at present greater among whites than among non-whites -- that is, greater on the part of the racial portion of the population that is increasing faster. While 5.1 per cent of all whites thirty-four years or less of age are in college, only 2.7 per cent of blacks in this age group are in college (Table VI). This racial inequality is certainly a challenge to Christian institutions of higher education, as was pointed out during the Bishops' Conference on United Methodist Higher Education in North Carolina.[6]

Table V

EDUCATIONAL ATTAINMENT OF PERSONS TWENTY-FIVE YEARS OR OLDER IN NORTH CAROLINA, BY RACE, 1960 AND 1970

Years of education completed	Non-white		White	
	Year	Per Cent	Year	Per Cent
High school or beyond	1970	23.1	1970	42.2
	1960	14.7	1960	37.1
One year of college or beyond	1970	8.1	1970	18.9
	1960	6.0	1960	15.4
Four years of college or beyond	1970	4.4	1970	9.4
	1960	3.5	1960	7.0

Source: U. S. Bureau of the Census, 1970 Census of Population, Vol. I, Part 35, p. 190 and Table 46.

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[6] Charles E. Ratliff, Jr., "The Status of United Methodist Higher Education in North Carolina," paper presented at Bishops' Conference on United Methodist Higher Education in North Carolina, Greensboro, June 30, 1972. P. 25.

Table VI

NUMBER OF PERSONS PRESENTLY ATTENDING COLLEGE IN NORTH CAROLINA, BY CERTAIN CHARACTERISTICS, 1970

Type Institution	Number/Per Cent			
	Total	White	Black	Spanish Language
Both public and private	137,558	116,330	20,393	1,254
Public	85,876	72,034	13,243	812
Private	51,682	44,296	7,150	442
Per cent in public	62.4	61.9	64.9	64.8
Per cent of population 34 years old or less attending college	4.5	5.1	2.7	6.8

Source: U. S. Bureau of the Census, 1970 Census of Population, Vol. I, Part 35, Table 51; number of persons 34 years old or less from Ibid., p. 202.

A third change occurring in North Carolina's population, already referred to, is that while the state as a whole has recently been experiencing net immigration, particular areas in the Coastal Plains and Appalachian regions continue to have a net emigration of persons. The increasing percentage of the population in the Piedmont (Table VII) might well be a factor in the decision as to where institutions of higher education should be located.[7] It should be recalled, in studying Table VII, that Forsyth and Wake Counties are not included in the Piedmont in these data.

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[7] Ibid., pp. 24-25.

Table VII

POPULATION, 1970, AND PROJECTIONS OF POPULATION, 1980, 1990, AND 2000, IN NORTH CAROLINA, BY GEOGRAPHIC REGION

(Numbers in Thousands)

Region	Number/Per Cent			
	1970	1980	1990	2000
		Number		
Appalachia	1,039	1,103	1,160	1,193
Piedmont	2,112	2,385	2,669	2,934
Coastal Plains	1,933	2,057	2,192	2,373
		Per Cent		
Appalachia	20.4	19.9	19.2	18.4
Piedmont	41.6	43.0	44.3	45.1
Coastal Plains	38.0	37.1	36.4	36.5

Source: Calculated from data supplied by N. C. Department of Administration Office of State Planning. See source note to Table I.

Income

Family income, as mentioned in the beginning of this chapter, is perhaps the most important single factor in determining the demand for higher education. Table VIII shows the number of families in North Carolina by the amount of annual income received. Two-thirds of all families have annual incomes of less than $10,000, and nearly seven-eights of the non-white families are in this category. There is a clear, direct relationship between the size of family income and the demand for higher education, as is verified by the data for the United States shown in Table IX. Whereas over half of high-income families ($15,000 or more annual income) with dependents in the 18-24 age group[8] have dependents in college on a full-time basis, less than a fifth of such low-income families (less than $5,000 income) have full-time-college-student dependents. Of course, income is not the only factor determining the level of demand for higher education. Similarly, education is not the only factor determining the income-earning capacity of individuals, but it is very significant and there is a positive correlation between level of education attained and income, as is shown in Table X. Thus there is a strong case for an arrangement whereby one obtaining higher education can pay for it following his education rather than during his education. Not only do non-whites suffer a disadvantage relative to whites in the ability of their families to purchase education (Table VIII), but they also enjoy less income than whites with the same level of education (Table X).

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[8] Of all persons 18 to 21 years old, 33.3 per cent are enrolled in college; of those 22 to 24 years old, 14.4 per cent; of those 25-34, 6.6 per cent; of those 35 or older, 0.9 per cent. For college students in the foregoing age groups, the percentages enrolled as full-time students are 91.8, 64.5, 38.3, and 16.7, respectively. [U. S. Bureau of the Census, *Population Characteristics: Social and Economic Characteristics of Students, October, 1972* (Series P-20, No. 260), 1974, p. 1.]

Table VIII

DISTRIBUTION OF INCOME AMONG FAMILIES IN NORTH CAROLINA, BY RACE, 1969
(Numbers in thousands)

Income Level	Number of Families			Per Cent Distribution		
	Total	White	Non-white	Total	White	Non-white
Under $2,000	115	70	44	8.9	6.7	18.1
$2,000-$ 3,999	158	102	56	12.2	9.7	23.0
$4,000-$ 5,999	196	145	51	15.2	13.9	20.8
$6,000-$ 7,999	200	164	36	15.5	15.6	15.0
$8,000-$ 9,999	187	163	25	14.5	15.5	10.0
$10,000-$14,999	287	264	24	22.2	25.1	9.7
$15,000-$24,999	116	109	7	9.0	10.4	2.9
$25,000 and over	33	32	1	2.5	3.0	.5
Total	1,292	1,049	244	100.0	100.0	100.0
Median incomes	$7,774	$8,507	$4,813			

Source: Calculated from data appearing in U. S. Bureau of the Census, _1970 Census of Population_, Vol. I, Part 35, Table 47.

Table IX

PER CENT OF FAMILIES WITH DEPENDENT MEMBERS EIGHTEEN TO TWENTY-FOUR YEARS OLD ATTENDING COLLEGE FULL TIME IN THE UNITED STATES, BY FAMILY INCOME, 1972

Family Income	Per Cent
Under $ 3,000	14.8
$ 3,000 - $ 4,999	20.0
$ 5,000 - $ 7,499	28.0
$ 7,500 - $ 9,999	32.1
$10,000 - $14,999	40.8
$15,000 and over	56.1
All families	37.8

Source: U. S. Bureau of the Census, Population Characteristics: Social and Economic Characteristics of Students, October, 1972 (Series P-20, No. 260), 1974, p. 5. A dependent member is a relative of the head of the household, excluding the head's spouse or any other relative who is married with a spouse present. Dependent members are generally the sons and daughters of the head of the household.

Table X

MEDIAN ANNUAL INCOME OF FAMILIES WITH HEADS TWENTY-FIVE YEARS OLD AND OVER IN THE UNITED STATES, BY RACE OF HEAD AND YEARS OF SCHOOL COMPLETED, 1972

(Thousands of Dollars)

Years of School Completed	Median Income	
	White Families	Non-white Families
Elementary school		
Less than 8 years	6.7	5.0
8 years	8.6	6.4
High School		
1 - 3 years	10.6	6.6
4 years	12.4	8.9
College		
1 - 3 years	14.0	10.4
4 years	18.5	14.2
All families	11.9	7.4

Source: U. S. Bureau of the Census, Statistical Abstract of the United States: 1974 (95th Edition), p. 386.

VI: ECONOMIC AND POPULATION TRENDS

North Carolina's three regions differ greatly in terms of the income received by their residents, as is shown by the 1970 census data presented in Table XI. While seventeen of the twenty-six Piedmont counties have median family incomes above the state median of $7,774, only two of the forty-five Coastal Plains counties and five of the twenty-nine Appalachian counties exceed the state median. New Hanover and Wake are the two in the Coastal Plains and Forsyth is one of those in Appalachia. In thirty-five of North Carolina's one hundred counties, over a fourth of the families have poverty-level incomes, and all but one of these counties lie outside the Piedmont. The proportion of families living in poverty varies from 7.5 per cent to 27.2 per cent for the Piedmont counties, with the median percentage being 12.0 per cent. For the Appalachian and Coastal Plains counties the ranges are 10.0 to 34.7 and 11.2 to 37.9, respectively, with median percentages of 19.8 and 25.5, respectively.

Total real income in the United States rose at an annual rate of 3.1 per cent between 1911 and 1973.[9] This represents an increase in per capita real income of a little less than 2 per cent a year. For the future the most reasonable assumption appears to be that either a similar growth rate will be maintained or that the rate will be somewhat lower owing to the increased concern for ecology and quality of production as opposed to mere quantity of production. Since an increasing gross national product (GNP) includes increasing "bads" such as pollution of the air, land, water, and human bodies as well as increasing goods and services, the United States society may well accept within the next few decades a zero-growth rate instead of extolling a growing GNP. To prevent

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[9] U. S. Bureau of the Census, Statistical Abstract of the United States: 1974 (95th Edition), pp. 374-375.

Table XI

MEDIAN INCOME OF FAMILIES AND PER CENT OF ALL FAMILIES WITH POVERTY-LEVEL INCOME IN NORTH CAROLINA, BY COUNTY AND REGION, 1969

Region/County	Median Income	Per Cent of Families in Poverty
Appalachia		
Alexander	$ 7,885	11.8
Alleghany	5,644	26.0
Ashe	5,241	27.8
Avery	5,526	28.9
Buncombe	7,742	13.5
Burke	8,441	10.0
Caldwell	7,955	11.9
Cherokee	5,660	25.2
Clay	4,750	34.7
Davie	7,669	14.0
Forsyth	9,286	11.0
Graham	5,750	24.8
Haywood	7,189	15.8
Henderson	6,828	19.8
Jackson	5,934	25.3
McDowell	7,281	15.0
Macon	5,666	24.9
Madison	4,652	31.9
Mitchell	5,307	28.1
Polk	6,618	19.1
Rutherford	7,318	15.7
Stokes	7,057	16.3
Surry	7,134	15.7
Swain	5,189	25.8
Transylvania	8,048	13.4
Watauga	6,149	22.2
Wilkes	6,564	20.1
Yadkin	7,403	16.5
Yancey	5,318	30.3
Piedmont		
Alamance	9,301	8.8
Anson	6,013	27.2
Cabarrus	8,909	8.8
Caswell	6,868	19.1
Catawba	9,004	7.5

(Continued)

Table XI (Continued)

Region/County	Median Income	Per Cent of Families in Poverty
Chatham	$ 7,182	16.1
Cleveland	8,036	13.5
Davidson	8,563	10.4
Durham	8,713	12.8
Gaston	8,884	9.5
Granville	6,360	24.1
Guilford	9,652	9.4
Iredell	8,073	11.3
Lee	7,554	16.3
Lincoln	8,557	12.0
Mecklenburg	10,136	9.4
Montgomery	6,934	19.6
Moore	6,824	20.3
Orange	8,700	11.1
Person	7,112	20.1
Randolph	8,894	9.7
Richmond	7,105	21.3
Rockingham	8,188	12.0
Rowan	8,546	10.3
Stanly	8,049	10.1
Union	8,171	13.2
Coastal Plains		
Beaufort	6,435	24.9
Bertie	4,829	36.9
Bladen	5,547	30.5
Brunswick	6,409	22.9
Camden	6,554	21.5
Carteret	7,156	16.6
Chowan	6,397	25.0
Columbus	5,846	27.7
Craven	7,046	18.7
Cumberland	7,111	17.1
Currituck	6,428	19.2
Dare	6,536	13.3
Duplin	5,710	28.9
Edgecombe	6,359	26.4
Franklin	5,837	27.9
Gates	5,879	25.5
Greene	5,554	32.6
Halifax	5,799	29.9

(Continued)

Table XI (Continued)

Region/County	Median Income	Per Cent of Families in Poverty[a]
Harnett	$ 6,348	20.5
Hertford	5,912	27.5
Hoke	6,844	26.2
Hyde	4,478	33.5
Johnston	6,023	24.8
Jones	5,400	29.8
Lenoir	7,002	23.7
Martin	5,711	29.0
Nash	6,668	23.6
New Hanover	8,272	14.3
Northampton	4,782	37.9
Onslow	6,471	19.1
Pamlico	5,761	27.6
Pasquotank	6,879	20.3
Pender	5,390	28.8
Perquimans	5,124	35.0
Pitt	6,448	27.1
Robeson	5,675	31.6
Sampson	5,553	28.8
Scotland	7,030	23.8
Tyrell	4,307	37.9
Vance	6,807	22.2
Wake	9,557	11.2
Warren	4,997	34.3
Washington	7,177	23.7
Wayne	6,354	22.8
Wilson	$ 6,568	22.9

Source: U. S. Bureau of the Census, 1970 Census of Population, Vol. I, Part 35, Table 124.

[a] The poverty threshold, based on a definition originated by the Social Security Administration [see U. S. Bureau of the Census, Current Population Reports: Revision in Poverty Statistics, 1959 and 1968 (Series P-23, No. 28)] ranged for families in 1969 from $2,194 for a family of two headed by a person 65 years old or older to $6,034 for a family of seven or more persons. For a non-farm family of four persons, the threshold was $3,743; for a farm family of four, $3,195.

increasing unemployment under such a policy (with a 2 per cent annual rate of increase in labor productivity and a 1 per cent annual rate of increase in the labor force, the economy must grow at an annual rate of about 3 per cent to keep everyone employed), individuals would have to accept a shorter work week to permit all to share in the work. A staggered work week spread over all seven days of the week, for example, would make more efficient use of capital, would reduce congestion in both the urban centers and in recreation areas, and would afford enough time between work days for persons to provide many things for themselves, thus reducing the money cost of living and affording greater opportunity for personality development through creative activities (which is denied many persons in brutalizing and mind-deadening jobs). Moreover, the number of persons in better positions would be increased, thus increasing the demand of individuals for education and training to qualify for these positions.

Between 1950 and 1970 North Carolina's per capita real income nearly doubled, while that for the nation as a whole increased by about two-thirds.[10] Current projections by the U. S. Bureau of Economic Analysis are that both the state's per capita real income and the nation's will increase by about four-fifths between 1970 and 1990, with the relative increase a little greater for the state than for the nation.[11] Since these projections are based upon past relationships that are considered to have relevance for the future and assume no policy or program changes of unusual nature or magnitude, they may be too high in light of what was stated in the foregoing paragraph. Projected changes in the composition of economic activity within the state are probably more certain. The Research Triangle Institute, as the data in Table XII show, predicts that only 3.5 per cent of the employed in North Carolina will be engaged in agriculture in 1980, compared with 7.7 per cent in 1969. Manufacturing, which accounted for 31.6 per cent of employment in 1969, is expected to account for 34.2 per cent in 1980. Since 1950 the number of farms has nearly doubled or the proportion of land in farms has decreased little.[12] Significant changes are taking place in agriculture: among these are the shift to poultry and livestock production, the diversification of crops, and the location within the state of major foreign and domestic farming conglomerates to engage in large-scale production. The major industries, in terms of man-hours, continue to be those with relatively low labor productivity. In terms of the proportion of total man-hours accounted for, the major industries are: textiles, 41.8 per cent; apparel, 10.7 per cent; furniture, 10.4 per cent; lumber, 4.5 per cent; and electrical machinery, 4.3 per cent. In these the value added per production man-hour is $5.98 for textiles, $4.89 for apparel, $6.57 for furniture, $6.80 for lumber, and $13.07 for electrical machinery. The value added for tocacco, which accounts for 3.1 per cent of total man-hours, is $33.97. The value added for all industry in North Carolina is $9.08, compared with $13.23 for the United States.[13] Wage rates in these industries are

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[10] North Carolina: $1,431 to $2,842 (in 1967 dollars), or 98.6 per cent; United States: $2,065 to $3,476, or 68.3 per cent ["State Projections of Income, Employment, and Population to 1990," Survey of Current Business, LIV (April, 1974), 33.]

[11] North Carolina: $2,842 to $5,152 (in 1967 dollars), or 81.2 per cent; United States: $3,476 to $6,166, or 77.4 per cent. (Ibid., p. 33.)

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[12] The average size of farms in 1969 was 107 acres. See _Statistical Abstract of the United States: 1974_, _op. cit._, p. 601.

[13] Data are for 1972 and from _1972 Census of Manufactures_, Preliminary Report, Area Series, 1974, pp. 4-6.

Table XII

PER CENT OF TOTAL EMPLOYMENT IN NORTH CAROLINA IN VARIOUS SECTORS 1962, 1969, AND 1980 (PROJECTED)

Sector	Per Cent		
	1962 (actual)	1969 (actual)	1980 (projected)
Agriculture	14.76	7.73	3.53
Mining	.20	.15	.18
Construction	3.70	4.43	4.79
Manufacturing	28.87	31.56	34.23
Transportation, Communication and Public Utilities	3.58	3.97	4.34
Trade	16.16	17.20	18.18
Finance, Insurance, and Real Estate	3.18	3.29	3.43
Services	14.89	14.95	15.46
Government (Including Military)	14.68	16.71	15.85

Source: Research Triangle Institute, North Carolina Employment and Income Projections: 1980, 1971, pp. 14-16.

relatively low: whereas 1973 average hourly earnings in manufacturing were $4.07 ($ 4.32 for durable goods industries and $3.00 for non-durable), average hourly earnings in textile mill products were $2.94, apparel $2.78, furniture $3.26, electrical equipment $3.86, and tobacco $3.77 ($4.47 in cigarette manufacturing and $2.61 in cigar manufacturing).[14]

Conclusion

In conclusion, it must be emphasized that the economic and population trends outlined above, even though important determinants of the level of demand for higher education, cannot yield exact estimates of the number of persons who will seek to enroll in institutions of higher education in the future. Many subjective factors, including the values and attitudes manifested in the choices made by families in allocating their income, are also important determinants. The data on population and income indicate, assuming no basic change in the services offered by colleges, that the level of demand for higher education will probably decline in the next decade. Of course, revisions in educational policies of institutions of higher education to enlarge the clientele served and revisions in public sector fiscal policies to effect a more equal distribution of income could cause a marked increase in the level of demand. In addition, changes in the aspirations of persons affect the level of demand for higher education. The division of the overall demand into two individual demands, one for public education and the other for private education, depends upon both subjective and objective factors -- for example, the uniqueness of each and their relative costs.[15] Furthermore, the level of demand for the services of an individual college will be affected by the number of colleges surviving during this period of high attrition for small liberal arts colleges. Hopefully, cognizance of the facts and prospects presented in this chapter will be helpful in deciding what services are to be rendered in the name of the Christ by United Methodist institutions of higher education in North Carolina.

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[14] _Statistical Abstract of the United States: 1974_, _op. cit._, pp. 347-348.

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[15] Charles E. Ratliff, Jr., _op_. _cit_., pp. 7-15.

Chapter VII

THE IMPACT OF STATE POLICY ON PLANNING FOR METHODIST HIGHER EDUCATION IN NORTH CAROLINA

Introduction

Any realistic assessment of the status of Methodist higher education in North Carolina must take into consideration the state's extensive system of public post-secondary education. This consists of sixteen senior universities operating under one Board of Governors and of seventeen community colleges which, along with some forty technical and vocational institutes, are governed by the State Board of Education and their respective local boards of trustees. In the fall of 1973 the senior public institutions had 90,454 students enrolled while the Community College System registered 9,194 persons in college parallel programs and another 25,034 in non-degree, technical, vocational, and general education programs.[1]

What are the plans of the state for these institutions? Will their enrollments and programs be expanded? Are any new units to be established? If so, will they be in cities or counties where Methodist schools are already located?

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[1] There were also 1,730 college-level students enrolled in military educational centers operated by state institutions of higher education. The Fall, 1974 enrollment in the sixteen senior institutions was 97,031.

VII: IMPACT OF STATE POLICY ON PLANNING FOR METHODIST HIGHER EDUCATION

If Methodists decide not to continue the operation of one or more colleges, is the state a potential purchaser of the properties of the Methodist institutions? Do state schools have any plans to increase their tuition and fees, which currently are strikingly lower than the charges at private colleges? Will North Carolina continue its policy of providing some state support for private institutions? What chances are there that this will be increased? What is the likelihood that federal aid of substantial proportions will be channeled to the church sector of higher education? Obviously the answers to these questions can have a significant bearing on the course of Methodist higher education in North Carolina during the next two decades.

Recent Restructuring of Public Higher Education in North Carolina

The 1971 legislation that restructured public higher education in North Carolina placed a special responsibility for planning in the hands of the Board of Governors of the University of North Carolina, and called on that group to take into consideration the full range of the state's higher education resources, public and private. One division of the Offices of General Administration of the University is headed by a Vice President for Planning who currently is heading up a coordinated study and planning effort by the sixteen senior institutions covering primarily the next five years. Reports from the individual institutions were submitted in October, 1974, but as of March 31, 1975, the final all-university condensation had not appeared. It is doubtful that the draft can be finished in time to be reported to this session of the General Assembly. When completed, however, that report will be the most authoritative indication of the directions state public higher education will take in the years immediately ahead.

In the meantime, The Revised North Carolina State Plan for the Further Elimination of Racial Duality in the Public Post-Secondary Education Systems is a helpful substitute. Developed in response to the requirements of the Office of Civil Rights, United States Department of Health, Education and Welfare, this document (dated May 31, 1974) has been approved by the Board of Governors, the State Board of Education, Governor James Holshouser, and the Office of Civil Rights, HEW. The plan extends through 1977-78 and suggests that the characteristics of state-wide higher educational action during this period will be determined in large part by the racial impact given undertakings will have. The information supplied in the plan plus that provided by the Subcommittee on Institutional Studies can assist the overall Committee in its efforts to anticipate the future course of state higher educational policy.

Enrollment Information

The State Plan to Lessen Racial Duality assumes for the next five years a shrinking pool of students, or at least one that grows very slowly. There is the hope that, contrary to a recent trend, the percentage of high school graduates going on to college can be increased at the rate of one percentage point a year, but it is recognized that this is likely to occur only if financial aid is increased. It also is expected that most of the increased enrollment will be in the community colleges rather than the senior institutions. The sixteen senior universities are projecting a total four-year growth of only 3,325 students or less than 3.7 per cent for the four-year period.[2] The University of North Carolina at Chapel Hill is planning for essentially a stabilized enrollment, its only increases being among blacks and other minority students.

The plan is certain to result in increased competition in the recruiting of blacks and other minority students, the chief groups among whom some increase in the pool may be expected. It is also likely that most schools will seek to attract growing numbers of adult students, that is, persons above the age of 21 who feel the need for continuing education, often in special programs.

A conclusion to be reached after examination of the State Plan is that no schools, public or private, can expect sharp increases in enrollment during the next five years, nor will the prospects brighten to any great degree in the five years following. The chief factor mitigating such a prospect for an individual institution would seem to be its capacity for attracting non-traditional adult and minority students.

New Institutions

As far as senior colleges or universities are concerned, it seems certain that no new state institution will be established in North Carolina within this century. Instead, emphasis will be placed on the most efficient and competent use of the existing units.

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[2] In September, 1974, enrollment growth did exceed expectations all across the state. Public institutions were up 7.3 per cent on the average as compared to 1973 registration. In contrast, senior private colleges and universities showed an increase of only .3 per cent and private junior colleges declined by 3.4 per cent.

With regard to the organization of community colleges and technical institutes, most of the initiative rests with local communities which seek to get the General Assembly to establish new units under the guidance of the Division of Community Colleges. A study looking toward the establishment of a technical institute in Transylvania County, the location of Brevard College, was undertaken some time ago, but is now reported to be dormant. A technical institute would not compete with Brevard in the same way that a community college would. If interest in this move recurs, cooperative action between Brevard and the technical institute might well be explored.

Martin Technical Institute and Anson Technical Institute are both planning to become community colleges, but neither is located in the immediate vicinity of a Methodist institution of higher education.

Purchase of Existing Private College Properties

If Methodists should decide to discontinue operation of any of the existing colleges, would the state be interested in acquiring the properties?

It is virtually impossible in the absence of a specific proposal to anticipate the response to this question, and indeed no official expression on this subject was sought. Such a move in any city would need the support of the local community and the church as well as the state. No doubt such a transaction could develop most successfully if it helped meet a local need and sprang from the local initiative.

It must be borne in mind that no new public senior institutions are planned by the state. Also, under the HEW Plan there must be consideration of the racial impact of any move by the state to acquire additional properties. If state acquisition of a private college should work in such a way as to discourage enrollment of white students at one of the predominantly black public universities located in the same area, the purchase is not likely to be approved. If, on the other hand, such a move would stimulate desegregation, it would fit into the state-wide plan as well as help to meet local needs.

In March, 1975, the Board of Trustees of North Carolina Wesleyan College did approach the Board of Governors and the General Assembly to see if the state was interested in acquiring and operating the Rocky Mount institution. That possibility is now being assessed by the state.

Changes in Tuition, Fees, and Level of State Aid

An enduring problem for private schools in attracting students is the wide gap between their tuition and fees and those at the public universities. In 1973-74 in North Carolina the average of these costs at private schools was $1,626 in comparison to $459 in public senior institutions and only $148 in community colleges. The difference between these charges and the full cost of education in the state schools is provided by appropriations and in the private schools by private donations, church support, and/or income from endowment.

Noting that students from families of means receive such subsidies as surely as do students from poorer families, some leaders, both national and local, have urged that tuition in state schools as well as private be set at the full cost of education and that the government channel its financial support into direct aid to the student, graduated according to need. If the system should work as projected, this would place private institutions on an equal footing financially with state schools, thus causing more students to choose private institutions for their education. In line with this reasoning, groups such as the Committee on Economic Development and the Carnegie Commission on Higher Education issued reports during 1973-74 urging substantial increases in tuition, especially in state colleges and universities.

These proposals have not gained general acceptance. Indeed, substantial opposition to the suggestions has developed, arguments being advanced that increased tuition and fees would erect clear-cut barriers to collegiate education for both middle and lower income groups, especially since adequate federal funding of financial aid to be dispensed on the basis of need is lagging seriously. The Carnegie Commission on Higher Education in a second report scaled down its tuition increase proposals substantially. It now appears that the federal government will indeed move toward increasing student aid through its Basic Opportunity Grants (for which only low income students are eligible) which will go directly to students, but so far there has not been an institutional cost of education grant to accompany the student aid. It seems unlikely that the proposed system will be forthcoming within the next five years, if ever.

Meanwhile, state institutions in North Carolina have adopted only nominal increases in tuition and fees. The HEW Plan places great emphasis on expanding access to higher education for low income students. It seems extremely unlikely, then, that the state will put itself in the position of discouraging college attendance by increasing tuition and fees to any great degree. In fact, in the course of North Carolina's compliance study, HEW raised questions about some existing fees, suggesting that they held down minority enrollment. It does not appear at this time that the tuition-fee gap between public and private schools will decrease within the foreseeable future.

Since 1971 North Carolina has aided private junior and senior colleges to the extent of paying to the private institution $200 for each North Carolina student enrolled. The only condition accompanying this payment was that the college provide as scholarship help for needy North Carolina students an amount equal to the state's grant to the school. The subvention is based on the idea that the private school is relieving the state of the expense of educating the persons covered by the grants.

Is there a chance that this direct aid may be increased substantially, thus enabling Methodist colleges to take on a heavier burden of educating North Carolina students? At this point, it is difficult to predict the answer to this question. Most of the state schools no longer have enrollment pressures and therefore will not be expanding. On the other hand, they are geared up to operate at their present levels of enrollment. Stimulating the movement of students from public to private institutions could produce under-enrollment in the former and consequently an uneconomic use of the state's existing education investment. On the other hand, adjustments to inflation would tend to push the subvention higher.

The 1975 session of the General Assembly is considering a proposal by private colleges that state aid be tripled for 1975-76 and quadrupled for 1976-77. The Advisory Budget Commission has recommended a doubling of the $4,600,000 provided in 1974-75 but also included a stipulation that the money be allocated according to student need, a feature that is inconsistent with the proposal of the North Carolina Association of Independent Colleges and Universities. In March, 1975, it does appear likely that some increase will be voted.

Conclusion

It is evident, of course, that in higher education in North Carolina the public and private sectors are mutually dependent and interrelated. It is regrettable that in this study of Methodist colleges, we cannot at this time look at a clearly defined state plan for higher education. Such a blueprint will be forthcoming, however, and it is hoped that in due time it will help establish the course that Methodists should follow in fulfilling their educational mission in North Carolina.

Chapter VIII

AN ANALYSIS OF SOME FACTORS AFFECTING SEVEN UNITED METHODIST COLLEGES IN NORTH CAROLINA

Introduction

During the late 1950's and early 1960's, higher education in the United States walked with a spring in its step. Enrollments were increasing at relatively large rates, educational costs were stable, there was a strong demand for college-trained manpower. Recently, however, drastic changes have taken place, and the once-optimistic outlook has been replaced by a more sober view, particularly in the private sector of higher education.

Consider, for example, the enrollment trends presented in Table XIII. The distribution of enrollments in the early 20th century shows that the private sector educated more students than the public sector during this period. The private institutions continued to educate a clear majority of the college population in North Carolina until around 1915. Beginning about this date, the public enrollment reached and slightly surpassed the private enrollment. Between 1915 and 1958 enrollment remained, with slight variation, at about 50 per cent public and 50 per cent private. By 1973, however, only 32.5 per cent of the college and university enrollment in the state was found in the twenty-nine private senior and in the ten private junior institutions.

Table XIII

ENROLLMENT TRENDS IN NORTH CAROLINA COLLEGES AND UNIVERSITIES BY PUBLIC AND PRIVATE INSTITUTIONS, 1900-1973

Year	Public Institutions		Private Institutions		All Institutions
(Fall)	Number	Per Cent	Number	Per Cent	Number
1900	1,766	37.6	2,932	62.4	4,698
1910	2,581	39.2	4,005	60.8	6,586
1920	4,751	59.7	3,210	40.3	7,961
1930	9,324	49.3	9,605	50.7	18.929
1940	15,233	47.7	16,713	52.3	31,946
1946	21,518	49.9	21,582	50.1	43,100
1947	23,912	51.3	22,686	48.7	46,598
1948	23,657	51.4	22,382	48.6	46,039
1949	24,247	52.5	21,956	47.5	56,203
1950	23,870	53.4	20,872	46.6	44,742
1951	21,877	53.7	18,831	46.3	40,708
1952	22,314	54.0	19,013	46.0	41,327
1953	22,888	53.4	19,967	46.6	42,855
1954	23,867	51.9	22,131	48.1	45,998
1955	25,968	52.0	23,957	48.0	49,925
1956	28,228	51.8	26,306	48.2	54,534
1957	28,414	50.8	27,481	49.2	55,895
1958	30,498	50.8	29,575	49.2	60,073
1959	33,063	52.2	30,325	47.8	63,388
1960	35,894	53.1	31,679	46.9	67,573
1961	40,056	53.3	35,145	46.7	75,201
1962	43,419	53.7	37,385	46.3	80,804
1963	47,567	55.3	38,518	44.7	86,085
1964	52,541	56.2	40,892	43.8	93,433
1965	60,922	58.1	43,930	41.9	104,852
1966	67,065	59.5	45,740	40.5	112,805
1967	73,708	61.1	46.850	38.9	120,558
1968	79,076	62.3	47.763	37.7	126,839
1969	84,427	63.9	47,708	36.1	132,135
1970	92,597	65.9	47,888	34.1	140,485
1971	96,371	66.0	49,636	34.0	146,007
1972	98,407	66.5	49,618	33.5	148,025
1973	101,378	67.5	48,883	32.5	150,261

Source: Statistical Abstract of Higher Education in North Carolina, 1973-74, UNC Board of Governors, April, 1974.

VIII: FACTORS AFFECTING SEVEN UNITED METHODIST COLLEGES

But why the change? And of immediate concern to this study of seven Methodist colleges in North Carolina, why have the private schools been so severely affected? An attempt at answering these questions necessitates review of relevant developments, such as recent economic changes in the United States, the advent of the community colleges, the slowing rate of population growth, the changing aspirations of students, and others.

Section I of this study presents a general discussion of the main problems responsible for causing the recent changes in the countenance of higher education both in the United States and in North Carolina.

Section II delves specifically into issues relevant to seven Methodist institutions of higher education in the State. Throughout Section II, moreover, suggestions and recommendations are made in order to help partially with some of the more pressing problems facing the seven colleges.

Overview of the Problems

Inflation

Consumer prices were relatively stable during the late 1950's and early 1960's. This has not been the case in recent years, especially since the Vietnam conflict which began to escalate around 1965. For instance, while prices rose only 9.6 per cent between 1960 and 1966, they increased 33.1 per cent between 1967 and 1973. Indeed, between April 1973 and April 1974, prices rose by 10.2 per cent, a larger increase than that of the first six years of the 1960 decade.

This rapidly increasing inflation has created severe strains on resource management in higher education. As inflation increases, so does tuition. Consider, for example, the plight of an imaginary private institution with an enrollment of 700 students and fifty full-time faculty members at an annual average salary of $14,000 each. Total annual payroll for faculty in this school would amount to $700,000. Just to keep pace with the 1973 inflation, this institution would have to increase the salaries of its faculty by 8 per cent. This would mean an additional $56,000 (8 per cent of $700,000) per year. To raise this from tuition and fees, an additional $80 would have to be collected from each student. And this would not cover cost increases in library collections, heating and cooling bills, and many other areas. In turn, the tuition increase would tend to depress enrollments as the relative cost of attending this hypothetical institution would rise. Austere fiscal retrenchment, on the other hand, could result in the disappearance of vital and essential programs, and this would undermine the quality of the institution. Thus, one can very easily visualize the problems that inflation can produce.

Table XIV is presented to show information about undergraduate tuition and required fees for North Carolina colleges and universities. As can be seen from Table XIV average undergraduate tuition and required fees charged at private senior institutions in North Carolina have risen nearly $400 over the past four years, and nearly $300 at private junior schools. But what may be more relevant is that student charges at private schools greatly exceed those at public institutions -- especially at the community colleges -- and the gap is widening. The 1.5 per cent decline in private college enrollment from the fall of 1972 to the fall of 1973 (see Table XIII) indicates the dilemma confronting these institutions as they are caught in the inflationary spiral.

Table XIV

UNDERGRADUATE TUITION AND REQUIRED FEES COMBINED FOR NORTH CAROLINA COLLEGES AND UNIVERSITIES
1969-70 TO 1973-74

	In-State						Out-of-State					
					1973-74						1973-74	
titution	1969-70	1970-71	1971-72	1972-73	Amount	Per Cent Change Over 1972-73	1969-70	1970-71	1971-72	1972-73	Amount	Per Cent Change Ove 1972-73
IOR INSTITUTIONS												
tlantic Christian	$ 985	$ 988	$1,038	$1,072	$1,132	5.6	$ 985	$ 988	$1,038	$1,072	$1,132	5.6
arber-Scotia	875	971	971	971	960	-1.1	875	971	971	971	960	-1.1
elmont Abbey	1,000	1,203	1,233	1,323	1,405	6.2	1,000	1,203	1,233	1,323	1,405	6.2
ennett	981	1,181	1,156	1,260	1,285	2.0	981	1,181	1,156	1,260	1,285	2.0
ampbell	1,076	1,156	1,247	1,370	1,475	7.7	1,176	1,244	1,297	1,370	1,525	11.3
atawba	1,072	1,222	1,464	1,468	1,624	10.6	1,072	1,222	1,464	1,468	1,624	10.6
avidson	1,800	2,005	2,130	2,440	2,430	-0.4	1,800	2,005	2,130	2,440	2,430	-0.4
uke	2,000	2,120	2,320	2,481	2,629	6.0	2,000	2,120	2,320	2,481	2,629	6.0
lon	1,050	1,110	1,225	1,305	1,305	-	1,050	1,110	1,225	1,305	1,305	-
ardner-Webb	1,015	1,135	1,245	1,370	1,470	7.3	1,145	1,265	1,375	1,500	1,470	-2.0
reensboro	1,210	1,330	1,370	1,450	1,620	11.7	1,210	1,330	1,370	1,450	1,620	11.7
uilford	1,414	1,658	1,816	1,916	1,995	4.1	1,414	1,658	1,816	1,916	1,995	4.1
igh Point	1,152	1,152	1,350	1,352	1,375	1.6	1,302	1,302	1,500	1,502	1,525	1.5
ohnson C. Smith	1,038	1,138	1,138	1,138	1,224	7.6	1,038	1,138	1,138	1,138	1,224	7.6
enoir Rhyne	1,185	1,185	1,416	1,416	1,636	15.5	1,185	1,185	1,416	1,416	1,636	15.5
ivingstone	848	850	900	1,060	1,060	-	848	850	900	1,060	1,060	-
ars Hill	1,077	1,210	1,232	1,480	1,505	1.7	1,077	1,210	1,232	1,480	1,505	1.7
eredith	1,200	1,500	1,500	1,600	1,700	6.2	1,200	1,500	1,500	1,600	1,700	6.2
ethodist	1,037	1,100	1,275	1,411	1,413	0.1	1,037	1,100	1,275	1,411	1,413	0.1
. C. Wesleyan	1,150	1,350	1,500	1,570	1,708	8.8	1,150	1,350	1,500	1,570	1,708	8.8
feiffer	1,240	1,240	1,360	1,460	1,620	11.0	1,240	1,240	1,360	1,460	1,620	11.0
ueens	1,860	2,070	2,070	2,000	2,170	8.5	1,860	2,070	2,070	2,000	2,170	8.5
acred Heart	920	918	1,164	1,183	1,202	1.6	920	918	1,164	1,183	1,202	1.6
t. Andrews	1,510	1,685	1,860	2,003	2,104	5.0	1,510	1,685	1,860	2,003	2,104	5.0
t. Augustine's	1,135	1,285	1,275	1,420	1,410	-0.7	1,135	1,285	1,275	1,420	1,410	-0.7
alem	1,712	2,037	2,010	2,250	2,349	4.4	1,712	2,037	2,010	2,250	2,349	4.4
haw	1,480	1,480	1,680	1,670	1,680	0.6	1,480	1,480	1,680	1,670	1,680	0.6
ake Forest	1,400	1,700	1,800	2,050	2,000	-2.4	1,400	1,700	1,800	2,050	2,000	-2.4
arren Wilson	1,330	1,350	1,341	1,591	1,661	4.4	1,330	1,350	1,341	1,591	1,661	4.4
SENIOR AVERAGE	1,227	1,356	1,467	1,555	1,626	4.6	1,237	1,367	1,483	1,565	1,633	4.3
IOR INSTITUTIONS												
revard	840	892	1,002	1,120	1,160	3.6	1,075	1,227	1,237	1,320	1,360	3.0
howan	770	800	940	995	1,115	12.1	920	950	1,090	1,145	1,265	10.5
ittrell	603	663	795	1,005	1,036	3.1	603	663	795	1,005	1,036	3.1
ees-McRae	865	1,000	1,100	1,125	1,100	-2.2	865	1,000	1,100	1,125	1,100	-2.2
ouisburg	855	1,110	1,210	1,220	1,220	-	855	1,310	1,410	1,420	1,420	-
ontreat-Anderson	1,110	1,070	1,105	1,205	1,276	5.9	1,110	1,070	1,105	1,205	1,276	5.9
ount Olive	1,000	1,000	1,090	1,200	1,190	-0.8	1,000	1,000	1,090	1,200	1,190	-0.8
eace	1,010	900	980	1,030	1,080	4.8	1,010	900	980	1,030	1,080	4.8
t. Mary's	830	837	1,023	1,104	1,427	29.2	830	837	1,023	1,104	1,427	29.2
ingate	720	740	800	800	900	12.5	820	840	900	900	900	-
JUNIOR AVERAGE	$ 860	$ 901	$1,005	$1,080	$1,154	6.8	$ 909	$ 980	$1,073	$1,145	$1,209	5.6

Note: All figures are for the academic year.

Source: Statistical Abstract of Higher Education in North Carolina, 1973-74, UNC Board of Governors, April, 1974.

VIII: FACTORS AFFECTING SEVEN UNITED METHODIST COLLEGES

Community Colleges and Technical Institutes

The early 1960's in North Carolina saw the development of a novel concept in post-secondary education -- the community colleges and technical institutes. These schools provided students not interested in the traditional colleges with inexpensive and marketable credentials in relatively short periods of time. Since 1963, enrollments of these institutions have increased at a rapid rate. Their share of the total post-secondary enrollment has also risen, and it is expected to continue to do so over the next few years. These facts, together with the simultaneous expansion of enrollment in the public senior institutions, have had an important impact on private institutions, particularly the junior colleges, as the public sector has absorbed much of the North Carolina resident enrollment which traditionally might have gone to the private (junior and senior) sector. Table XV, which shows trends in undergraduate headcount enrollment in private institutions by residence status, tends to support this thesis.

While out-of-state enrollment at private schools increased by 75.9 per cent between 1962 and 1972, in-state enrollment grew by only 12.1 per cent. Thus, the increase in total undergraduate enrollment at private schools is due largely to the increase in their out-of-state students.

Population Growth

As can be seen in Table XVI (and Figures 3 and 4), the traditional college-age population (18 - 21 years old) is expected to reach a peak in 1975 and then decline through 1990. The broader age group of those between 18 - 29 is expecte to follow a similar pattern, although this group will probably peak in the early

Table XV

HEADCOUNT UNDERGRADUATE ENROLLMENT BY RESIDENCE STATUS IN PRIVATE COLLEGES AND UNIVERSITIES, 1962-1972

Undergraduate Enrollment	Total	In-State	Out-of-State	% Out-of-State
Fall 1962	33,551	22,088	11,463	34.2
Fall 1963	34,783	22,085	12,698	36.5
Fall 1964	37,115	23,049	14,066	37.9
Fall 1965	39,744	23,869	15,875	39.9
Fall 1966	42,130	24,516	17,614	41.8
Fall 1967	43,147	24,584	18,563	43.0
Fall 1968	44,176	24,635	19,541	44.2
Fall 1969	43,804	24,308	19,496	44.5
Fall 1970	43,988	24,257	19,731	44.8
Fall 1971	45,445	25,360	20,085	44.2
Fall 1972	44,922	24,764	20,158	44.9

Source: Statistical Abstract of Higher Education in North Carolina, 1973-74, UNC Board of Governors, April, 1974.

Table XVI

NORTH CAROLINA POPULATION BY AGE GROUPS, 1970-2000

Year	18-21 Years	18-29 Years
1970	418,265[a]	1,023,912[a]
1971	423,800	1,062,300
1972	433,000	1,096,800
1973	438,000	1,125,300
1974	443,500	1,158,900
1975	445,700	1,195,400
1976	442,400	1,232,700
1977	439,200	1,244,900
1978	434,000	1,262,900
1979	434,500	1,284,600
1980	435,700	1,304,400
1981	434,500	1,319,600
1982	433,100	1,330,700
1983	420,500	1,333,200
1984	405,100	1,328,000
1985	392,000	1,317,200
1986	380,000	1,266,700
1987	378,100	1,260,000
1988	384,700	1,280,300
1989	385,000[b]	1,253,500[b]
1990	380,000[b]	1,227,700[b]
1995	376,500[b]	1,168,400[b]
2000	397,000[b]	1,230,100[b]

[a] From 1970 Census. Other figures estimated from live birth data adjusted for death and migration.

[b] Based on Series "F" Fertility Rates which assume that fertility rates will decrease to levels below replacement rate (e.g., below 2.1 children per female).

Source: 1970 Census of the United States and A. Padilla.

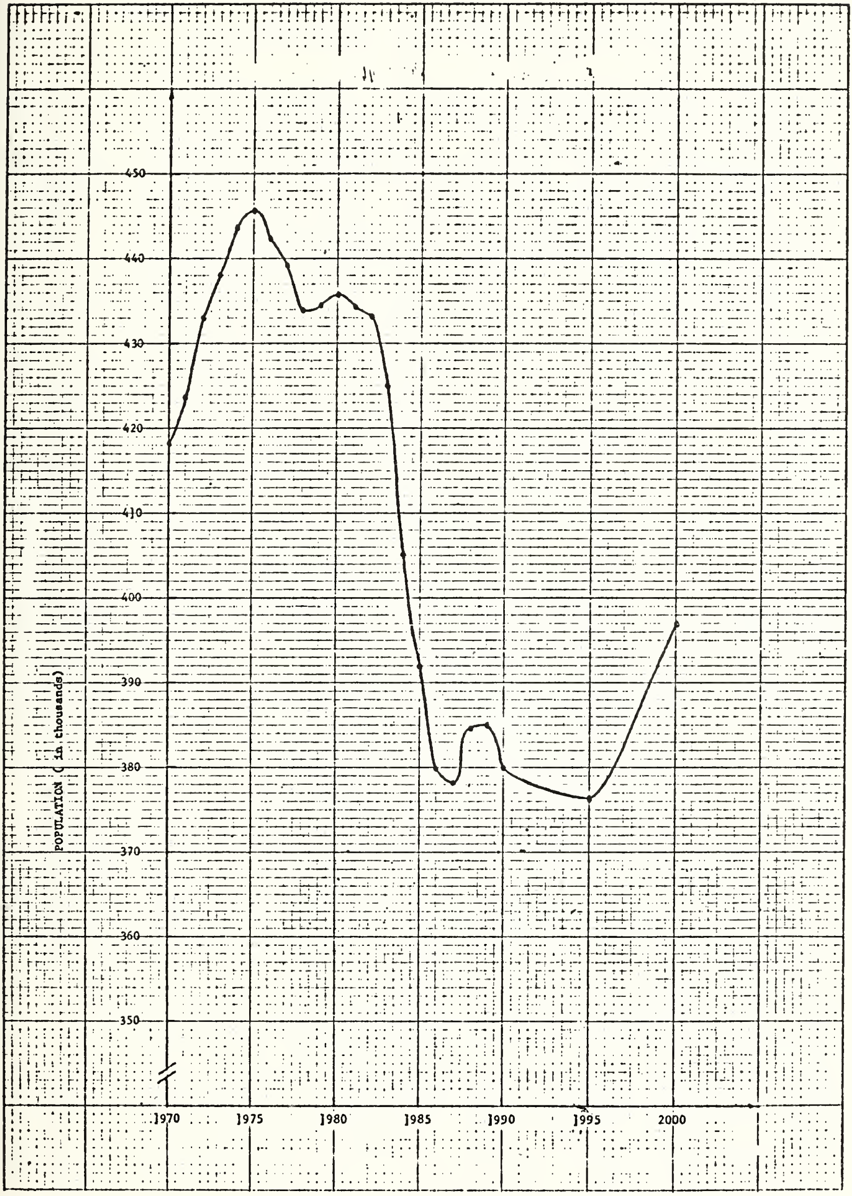

Fig. 3. North Carolina population, 18-21 years of age, 1970 to 2000.

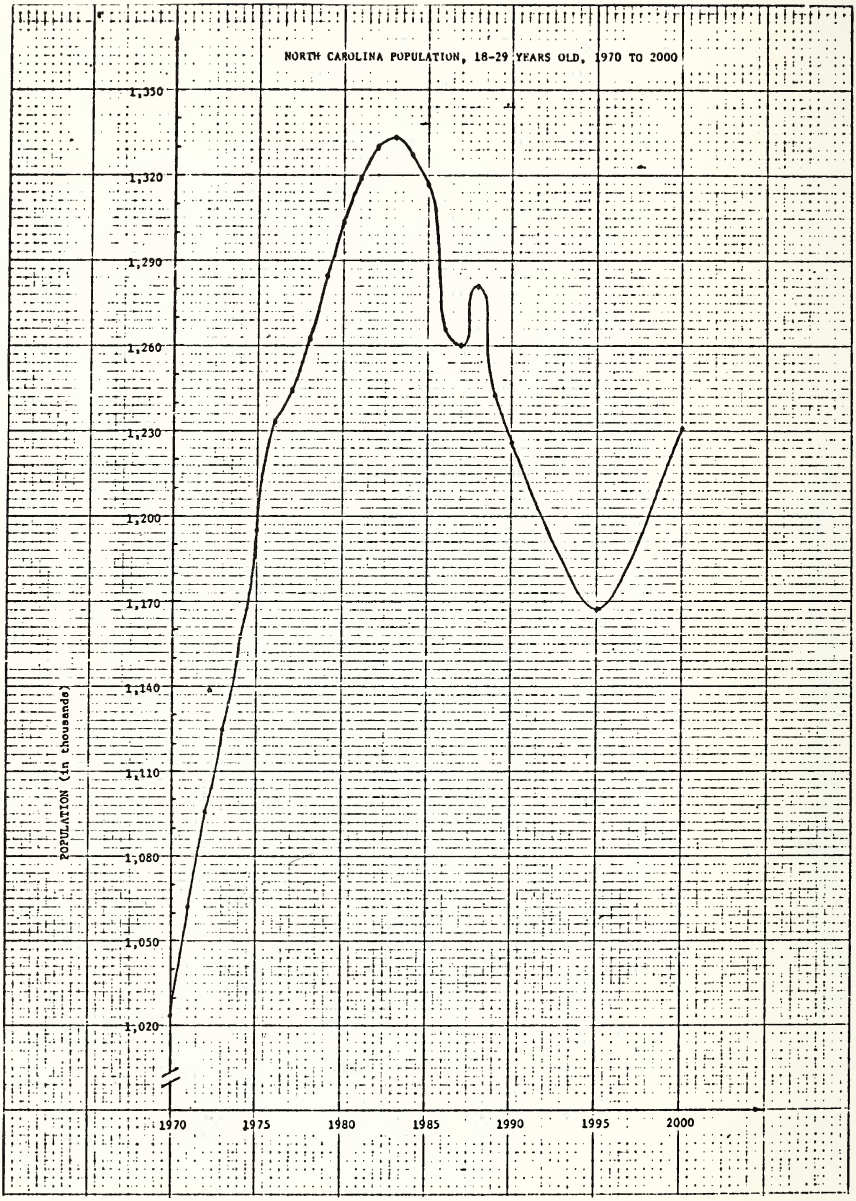

Fig. 4. North Carolina population, 18-29 years of age, 1970 to 2000.

1980's. Of course, the basic underlying reason for these patterns is the dramatic decrease in births and birth rates of the 1960's and 1970's. The post-World War II "baby boom" led to the large college enrollments of the 1960's, but the recent changes in attitudes of young couples towards over-population and pollution problems and the development of more effective birth control methods will likely result in stagnant or decreasing enrollments in the future. The effects of lower birth rates are already being felt in elementary and secondary schools. The Bureau of the Census recently reported a decrease of 770,000 students (2.4 per cent) in elementary school between 1972 and 1973. This has a compounded effect on institutions of higher education which continue to train students primarily for elementary and secondary education. Teacher-training institutions that do not change their curricular offerings could be affected by the two related forces of: (1) decreasing enrollments from lower numbers of potential students, and (2) decreasing enrollments from failure to provide appropriate academic programs.

This, however, is not all. There also appears to be a decline, or a lack of increase, in the proportion of the college-age population willing to choose a collegiate education as a post-secondary alternative,[1] and this can only compound the effect of the slowdown in population growth.

Vocational Aspirations

While 37.5 per cent of 1968 female college freshmen stated that elementary and secondary teaching was their career choice, only 19.5 per cent in 1972 so indicated. A similar decrease is true for males. Clearly, this is a predictable student reaction following the laws of supply and demand.

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[1] Clark Kerr, "Administration in an Era of Change and Conflict," Educational Record, Winter 1973, p. 41.

Contrariwise, the proportion of college students interested in and seeking educational opportunities in health and legal professions, for example, is increasing at a fast rate. Over and beyond these changes in preferences, there may exist an unmet need for non-traditional courses of study, such as evening college work in certain metropolitan areas. Intuitively, this need would seem to grow as the cost of education rises, especially to young people who may not be able to afford the luxury of full-time daytime studies as their own family responsibilities grow. This conjecture, however, necessitates further research and study.

College Attendance Rates

As previously mentioned, the so-called college "going rates" seem to be stable, at best. The proportion of all U. S. high school seniors continuing to college the fall after graduation has fluctuated, according to U. S. Office of Education figures, at around 60 per cent for the past five years. Recently, however, this proportion has decreased, both nationally and in North Carolina. While North Carolina trails the nation in the proportion of citizens going on to college from high school (about 40 per cent for North Carolina, compared to 60 per cent for the United States), the gap is not likely to close in the 1970's. This is because the "going rate" of a state is dependent on variables such as per capita income, urbanization, and others. It is not an easy task to change variables such as these in the short run. In fact, the gap in "going rates" between North Carolina and the United States may widen in the future, as the

Bureau of the Census recently reported that North Carolina had dropped from 34th to 43rd among the 50 states in the rankings of per capita income by state.

Thus, there is ample room for growth in going rates in North Carolina, but in order for any positive changes to occur, these would have to be preceded by significant changes in the state's socioeconomic base.

Government Assistance

It is no secret that public (including federal, state and local governments) assistance to higher education has increased dramatically since the 1930's. According to the Carnegie Commission,[2] family outlays (that is, students' outlays of payment for tuition, fees, room and board, and other personal costs) per student for higher education have remained fairly constant in _real_ terms (after adjusting for inflation) over the last four decades, whereas _real_ higher educational subsidies per student, have tripled. Real higher educational subsidies per student include both taxpayer (or public) and philanthropic subsidies. This can be seen in Table XVII.

A probable explanation for the stability of average outlays (tuition, fees, etc.) on the part of students and their families is that students have shifted, and are continuing to shift, from private to public institutions, where costs to students are much less. Also, increased financial aid has contributed to lower costs to students and their families, while at the same time increasing the higher educational subsidies.

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[2] _Higher Education: Who Pays? Who Benefits? Who Should Pay?_, Carnegie Commission, June, 1973.

Table XVII

FAMILY OUTLAYS PER STUDENT FOR HIGHER EDUCATION AND SUBSIDIES PER STUDENT
1929-30 to 1969-70

Year	Monetary Outlays By Family, Per Student (Constant 1967 Dollars)	Higher Educational Subsidies Per Student[a] (Constant 1967 Dollars)
1929-30	$ 1,097	$ 604
1939-40	1,221	695
1949-50	1,052	953
1959-60	1,194	1,001
1969-70	1,294	1,650

[a] Higher educational subsidies include federal, state, and local monies spent for higher education, as well as gifts and other philanthropic donations.

Source: Carnegie Commission, Higher Education: Who Pays?, op. cit.

But what does all this mean? Quite simply, it means that the share of total costs being paid by taxpayers and philanthropy has risen to a level where further relative increases are highly improbable. Thus, it would appear on the basis of these trends that the public sector will not be a significant source of help in the future to private institutions. Also, the very real possibility of excess capacity in the near future in the public institutions of higher education may tend to make legislatures less willing to provide tax funds to aid private schools than in the past.

VIII: FACTORS AFFECTING SEVEN UNITED METHODIST COLLEGES

Conditions at the Seven United Methodist Colleges

Enrollment

Table XVIII presents the enrollment data for the seven colleges for six years, Fall, 1969 through Fall, 1974.

As the data in Table XVIII indicate, headcount enrollment at six of the seven Methodist institutions was lower in Fall, 1973 than in Fall, 1969. The exception was Pfeiffer, although its enrollment has not grown in the past two years.

Female enrollment at the Methodist schools decreased over this time period proportionately more than male enrollment. Male enrollment decreased between 1969 and 1973 at four of the seven schools, whereas female enrollment dropped at six of the seven institutions. More will be said about this important development in the section about programs.

Only two of the seven institutions have enrollments of over 1,000 students. The rest have less than 750. This raises serious questions about the ability of these small institutions to perform in an efficient way. The economies generated by larger enrollments are not being reaped in most cases and, therefore, proliferation of specialized curricular offerings (in the manner of large research universities) needs to be closely monitored.

Table XVIII

HEADCOUNT ENROLLMENT FOR SEVEN NORTH CAROLINA METHODIST COLLEGES 1969 to 1973

Institution		Fall 1969	Fall 1970	Fall 1971	Fall 1972	Fall 1973	Fall 1974
Brevard	Men	325	313	279	259	246	284
	Women	289	282	252	188	231	251
	In-State	338	320	326	281	299	332
	Out-State	276	275	205	166	178	203
	Total	614[a]	595[a]	531[a]	447	477	535
Louisburg	Men	464	465	491	477	459	413
	Women	351	320	286	267	278	250
	In-State	585	589	598	588	613	561
	Out-State	230	196	179	156	124	102
	Total	815	785	777	744	737	663
Greensboro	Men	169	154	185	225	196	187
	Women	507	436	405	401	355	354
	In-State	481	413	389	407	364	376
	Out-State	195	177	201	219	187	165
	Total	676	590	590	626	551	541
High Point	Men	549	543	570	587	594	613
	Women	582	560	490	499	426	455
	In-State	591	580	558	592	559	612
	Out-State	540	523	502	494	461	456
	Total	1,131	1,103	1,060	1,086	1,020	1,068
Methodist	Men	481	460	448	387	391	357
	Women	413	350	308	271	240	257
	In-State	716	646	601	488	527	536
	Out-State	178	164	155	170	104	78
	Total	894	810	756	658	631	614
N. C. Wesleyan	Men	348	371	373	343	310	327
	Women	297	260	244	242	191	208
	In-State	317	325	305	328	313	375
	Out-State	328	306	312	257	188	160
	Total	645	631	617	585	501	535
Pfeiffer	Men	454	520	651	622	587	483
	Women	380	362	437	478	450	417
	In-State	524	524	705	748	736	658
	Out-State	310	358	383	352	301	242
	Total	834	882	1,088	1,100	1,037	900

[a] Does not include part-time enrollment.

Source: HEGIS reports provided by institutions annually.

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Programs

The following series of tables, XIX through XXIV, present information about the academic programs at the seven colleges related to this study. The data for the entire series will be discussed at the end of the above group of tables.

Table XIX

TWO-YEAR PROGRAMS COMPLETED, BY INSTITUTION
1969 to 1973

Institutions	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Brevard	104	123	45	125	70	50	49	69	69	48
Louisburg	85	80	138	133	109	102	120	100	88	91

Source: HEGIS report provided by institutions annually.

Table XX

DEGREES CONFERRED BY MAJOR, BY SEX, GREENSBORO COLLEGE 1969 to 1973

Majors	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Biology (General)	1	3	2	5	3	4	2	2	-	3.0
Business Management and Administration	-	-	-	-	1	-	4	-	12.5	1.5
Elementary Education (General)	-	16	-	20	-	14	-	21	1	14.5
Education (Mental Ret)	-	17	-	10	1	17	5	-	-	10.0
Education (Music)	-	6	1	7	3	4	2	8	-	13.0
Physical Education	1	2	1	1	1	-	1	3	1	3.0
Fine Arts	-	-	-	-	-	-	-	-	1	-
Art	2	2	1	3	1	2	1	-	1	4
Music	2	6	6	9	1	5	3	3	-	3
Dramatic Arts	-	-	-	-	-	2	-	-	1	1
French	1	4	-	2	-	4	-	2	-	0.5
Spanish	-	-	-	2	-	3	1	1.5	-	1
English (General)	-	11	3	9	1	7	2	12.5	-	6
Religious Studies	1	7	1	8	-	-	-	-	7.0	7.5
Mathematics (Gen.)	3	6	3	3	-	3.5	-	2	1.5	-
Chemistry	1	1	-	-	-	-	-	-	1	-
Psychology	4	7	1	4	2	3	2	3	1.5	2
History	8	10	2	5	1	6	4	2	2	3
Political Science and Government	-	-	-	-	-	-	-	1	1.5	-
Sociology	4	9	2	3	1.5	8	1	4	4	4.5
Speech Correction	-	4	-	-	-	-	-	1	-	-
Medical Lab. Tech.	-	-	-	1	-	-	-	1	-	-
Rad. Technologies	-	-	-	-	-	-	1	-	-	-
Speech, Debate, and Forensic Science	-	-	-	2	-	-	2	2	-	-
Portuguese	-	1	-	-	-	-	-	-	-	-
Theological Prof. (General)	-	-	-	-	2	7	1	5	-	-
Secondary Education	1	36	-	-	-	-	-	-	-	-
Religious Music	-	-	-	-	-	-	-	1	-	-
Business Economics	-	-	-	-	8.5	1.5	-	-	-	-
Art Education	-	-	1	3	-	3	-	-	-	-
Art History	-	-	-	-	1	-	-	-	-	-
Music (Liberal Arts)	-	-	-	-	1	1	-	-	-	-
Physical Education (Non-Tech.)	-	-	1	1	-	-	-	-	-	-
Physics	-	-	1	-	-	-	-	-	-	-
Economics	11	1	7	3	-	-	-	-	-	-
Accounting	-	-	-	-	-	-	-	-	-	-
Total	40	149	33	101	29	95	27	80	36	78

Source: HEGIS reports provided by institutions annually.

Table XXI

DEGREES CONFERRED BY MAJOR, BY SEX, HIGH POINT COLLEGE
1969 to 1973

Majors	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Biology (General)	6	3	-	-	1	-	9	4	5	1
Business Administration and Management	40	3	25	3	48	3	32	6	29	1
Physical Education	12	7	11	2	12	6	14	13	8	6
Art Education	-	2	-	3	-	2	-	2	-	1
Music Education	1	1	-	2	-	-	-	-	-	-
Elementary Education	3	48	3	59	-	47	4	56	1	68
English	3	13	10	12	2	15	3	9	2	16
Art	1	5	1	3	-	2	-	2	-	-
Music	-	2	-	1	-	-	-	1	-	-
French	-	2	-	1	-	2	-	-	-	-
Spanish	2	-	1	-	1	3	-	1	-	4
Mathematics	10	3	7	4	4	1	3	1	2	-
Chemistry	2	1	-	-	3	-	2	-	2	-
Psychology	5	5	9	6	2	4	5	2	2	3
Religion	4	4	2	6	-	-	5	-	2	3
Social Sciences	1	4	2	1	-	3	2	3	2	7
Economics	2	-	1	-	2	-	1	-	-	-
History	9	5	15	4	18	5	15	5	12	3
Sociology	1	17	5	17	4	12	1	6	5	8
History and Political Science	12	4	36	7	23	3	17	-	21	-
Human Relations	4	-	11	5	9	2	10	4	10	6
Botany	-	-	2	1	-	-	-	-	-	-
Commercial Education	-	-	2	2	-	4	1	4	-	-
Medical Technology	-	-	-	1	-	-	-	1	-	-
Philosophy	-	-	7	1	-	-	2	-	-	-
General Science	-	-	-	-	-	1	-	2	-	-
Religious Education	-	-	-	-	4	1	-	2	-	-
Art History	-	-	-	-	-	-	1	3	-	-
Behavioral Science	-	-	-	-	-	-	-	-	4	3
TOTAL	118	129	152	141	133	116	124	120	111	137

Source: HEGIS reports provided by institutions annually.

Table XXII

DEGREES CONFERRED BY MAJOR, BY SEX, METHODIST COLLEGE
1969 to 1973

Majors	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Biology (General)	4	2	4	3	6	1	1	-	5	1
Business Management and Administration	65	5	37	2	33	5	40	2	43	1
Music Education	-	2	1	3	-	-	2	1	-	5
Elementary Education	1	37	1	49	1	46	1	27	-	36
English	6	18	5	12	-	4	5	12	3	6
French	-	3	-	2	1	1	-	1	-	1
Spanish	2	2	1	2	2	1	-	1	-	3
Mathematics	2	1	1	1	2	5	2	-	1	2
Chemistry	6	1	5	2	5	-	5	1	2	-
Religion	7	3	3	3	-	-	-	-	-	-
History	8	9	16	7	16	12	14	6	28	6
Political Science	6	1	3	-	3	-	8	-	6	-
Sociology	2	4	8	16	13	22	13	11	11	9
Art	-	-	-	-	-	2	-	3	3	4
Religious Education	-	-	-	-	2	3	5	2	2	2
TOTAL	109	88	85	102	84	102	96	67	104	76

Source: HEGIS reports provided by institutions annually.

Table XXIII

DEGREES CONFERRED BY MAJOR, BY SEX, NORTH CAROLINA WESLEYAN COLLEGE 1969 to 1973

Majors	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Biology	5	1	5	1.5	2	3	4.5	4.5	7	1
Elementary Ed. (Gen.) (New Program)	-	-	-	-	-	-	-	3	1	25.5
Music Education	-	-	-	-	-	-	-	1	1	2
Physical Education	-	-	-	-	-	-	1	-	4	-
Dramatic Arts	1	1	2	0.5	-	1	2	4	5.5	1
French	1	3	-	2	-	3	0.5	-	-	1.5
English (Gen.)	10	25	6	21.5	4	11	7.5	12	4.5	9.5
Philosophy	-	-	-	-	-	-	-	1	0.5	0.5
Religious Studies	7	4	3	1	13	3	6	8	4.5	2.5
Mathematics	10	8	1	8	6	8	5.5	3	5	-
Chemistry	4	1	4	2	5	2	5.5	1.5	-	2
Psychology	4	13	2	7.5	5	4	2	7	7	7.5
Economics	8	-	13	-	14	-	21.5	1	20	2
History	21	16	23	16.5	21	15	23.5	17	19	7
Political Sci., Govt.	-	-	-	0.5	7	3	6	-	4	1
Humanities, Social Sci.	-	-	-	-	-	-	-	-	4	1
Police Science	-	-	-	-	-	-	-	-	14	1
Spanish	1	4	-	1	1	3	0.5	2	-	-
Physical Sci. (Gen.)	-	-	-	-	-	-	1	-	-	-
Music (Liberal Arts)	-	-	-	2	2	-	-	-	-	-
TOTAL	72	76	59	64	80	56	87	65	101	64

Source: HEGIS reports provided by institutions annually.

Table XXIV

DEGREES CONFERRED BY MAJOR, BY SEX, PFEIFFER COLLEGE
1969 to 1973

Majors	1969		1970		1971		1972		1973	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Premedical, Predental, and Prevet.	3	-	1	-	-	-	-	-	-	-
Biology	2	4	7	5	6	7	6	5	4	5
Business Admin. and Management	20	4	37	-	38	-	36	5	26	3
Accounting	4	1	9	-	11	1	9	2	5	3
Music Education	-	2	-	1	1	2	-	5	-	-
Elementary Education	1	24	4	27	2	22	2	32	-	20
English	4	12	4	15	4	8	2	12	5	4
Music	4	2	2	2	-	-	-	-	-	-
French	-	3	-	3	-	2	-	1	-	-
Mathematics	6	4	1	1	7	1	4	1	4	3
Philosophy	1	-	-	-	-	-	2	-	1	-
Chemistry	6	1	2	2	3	-	1	2	7	-
Physics	3	-	3	-	-	-	-	-	-	-
Psychology	1	1	4	1	4	4	12	7	2	2
Religious Education	-	10	1	7	1	7	4	2	1	11
Religion Studies	8	-	10	1	5	-	-	-	8	-
Social Science (Gen.)	8	-	2	5	7	2	-	-	4	2
Economics	10	1	9	-	1	-	7	1	9	-
History	8	2	18	1	13	5	7	2	5	1
Sociology	6	10	4	7	4	4	4	9	1	3
Music (Liberal Arts)	-	-	-	-	-	1	1	2	-	1
Nursing	-	-	-	-	-	4	-	-	-	4
Biological and Physical Science	-	-	-	-	2	-	-	-	2	1
Nursing Education	-	-	-	-	-	-	-	4	-	-
German	-	-	-	-	-	-	-	2	-	-
Social Work	-	-	-	-	-	-	-	3	2	5
Law Enforcement and Corrections	-	-	-	-	-	-	1	-	3	-
Other	-	-	-	-	-	-	11	3	-	-
Theological Prof.	-	-	-	-	-	-	6	-	-	-
Physical Education	-	-	-	-	-	-	-	-	2	1
TOTAL	95	81	109	70	115	99	115	99	91	69

Source: HEGIS reports provided by institutions annually.

VIII: FACTORS AFFECTING SEVEN UNITED METHODIST COLLEGES

Scrutiny of the degrees-awarded statistics for the five senior colleges (Tables XX through XXIV) reveals certain consistent patterns, as follows:

1. Most males appear to obtain degrees in, primarily, Business Administration/Management, and/or Accounting/Economics; and, secondarily, in the Social Sciences, especially History. This holds for the five four-year colleges without exception.
2. Most females obtain degrees in, primarily, Elementary Education; and, secondarily, in English and Fine Arts. This also holds for all the four-year colleges without exception.

The two points above would seem to explain the decreasing proportion of female enrollment at these institutions. Given the now well-publicized paucity of jobs in the elementary and secondary teaching markets, it is not unexpected to find students moving away from such programs. Indeed, the percentage of total enrollment that is male has risen by approximately eight percentage points in four years at the five senior colleges.

This trend can be expected to continue, other things constant, unless some revisions are made in curricula to attract women students once again. Possibilities here include fields in the health and physical sciences. In addition, careful study should be given to possible unnecessary duplication of programs among the five colleges. Programs such as elementary education, business administration and/or accounting, music, and many others appear at nearly all five. Perhaps through specialization some savings could be realized.

In particular, at Greensboro College, curricular offerings appear too broad for the faculty present. (The implication here, of course, is not to increase faculty, but rather to study the possibility of over-expansion in programs relative to the faculty present.) And, also at Greensboro but a problem not limited to that institution, while the percentage of men in the total enrollment has increased by 10 per cent in the last four years, the curricula continue to be geared for largely a female population (for example, elementary education, etc., where males seldom seek degrees). Similar instances, in general, can be cited for the other colleges.

The statistics on the programs completed by students at Brevard and Louisburg also reveal some important trends. For example, the number of programs completed at Brevard in 1973 was about half of the number completed in 1969. This reflects the rapid decline in enrollments over this time period and is a definite and clear sign of trouble. At Louisburg the number of programs completed fell by one-third between the three-year period of 1970 to 1973, and the trends indicate further declines. It is reasonable to assume that these trends have been, and will continue to be, largely the effect of the expansion of community colleges and technical institutes.

Faculty

The next two tables, XXV and XXVI, present information on faculty financial status and on student-faculty ratios.

In the main, faculty members at the seven colleges are losing ground in the inflationary race. This can be seen in Table XXV.

Since 1969 the cost of living (that is, the Consumer Price Index) has increased by about 25 per cent. Most of the average faculty salaries shown in Table XXV have not kept pace even with this growth. Obviously, this situation will lead to a worsening competitive position in the recruitment of outstanding faculty. This problem is made more difficult by the falling enrollments and related financial problems.

Table XXV

AVERAGE SALARIES OF FULL-TIME RESIDENT FACULTY, FOR SEVEN METHODIST COLLEGES, 1969 to 1973
(9-10 Months Contracts)

(Amounts in Dollars)

	Professors				Assoc. Professors				Asst. Professors				Instructors			
	Men		Women		Men		Women		Men		Women		Men		Women	
	No.	Sal.	No.	Sal.	No.	Sal.	No.	Sal.	No.	Sal.	No.	Sal.	No.	Sal.	No.	Sal.
Brevard																
1969	3	9,317			7	8,971			14	7,932			16	6,731		
1970	1	10,600			7	9,414			18	8,211			13	7,070		
1971	3	10,733			5	9,160	4	9,400	15	8,500	3	8,100	3	7,033	5	7,090
1972	2	11,250	2	10,300	8	9,625	2	9,266	12	8,658	6	8,316	5	7,320	3	7,433
1973	2	11,300	2	10,450	8	9,437			4	8,725	5	8,420	4	7,500	1	6,500
Louisburg																
1969	17	9,070			9	8,222			9	8,233			4	7,125		
1970	18	9,665			8	8,925			10	8,580			4	7,100		
1971	16	10,318	5	9,700	6	9,200	2	9,400	6	9,300	3	8,500			3	7,533
1972	16	10,580	5	9,945	8	9,503	1	9,650	4	9,125	1	9,450	1	7,500	2	7,075
1973	18	10,931	5	10,560	4	10,000	1	9,800	3	9,000	1	8,500	1	7,500	3	7,609
Greensboro																
1969	14	12,464			9	10,556			20	9,470			6	7,833		
1970	16	13,487			10	11,410			16	10,287			6	8,750		
1971	11	13,918	2	13,950	8	12,031	1	10,400	9	11,061	5	10,360	3	8,933	4	8,715
1972	11	13,927	2	13,950	6	12,192	2	9,825	9	11,200	6	10,300	2	9,750	5	8,870
1973	11	14,110	2	14,070	7	12,411	2	10,325	8	11,710	7	10,343	3	9,773	2	9,100
High Point																
1969	12	10,525			11	8,945			17	8,065			13	7,017		
1970	11	11,036			14	9,636			25	8,352			8	7,500		
1971	13	11,569			10	10,275	2	9,950	12	9,075	12	8,675	2	8,050	6	7,733
1972	14	11,964			9	10,872	2	9,450	13	9,623	11	9,173	3	8,300	5	7,800
1973	13	12,569			11	11,154	1	11,000	17	9,900	10	9,260	3	8,400	5	8,480
Methodist																
1969	8	8,937			11	7,655			20	7,350			12	6,633		
1970	9	9,588			10	8,320			22	7,673			8	7,125		
1971	7	9,943	1	9,200	7	8,843	2	8,150	15	8,127	7	7,957	5	7,460	1	7,200
1972	8	9,938	1	9,500	5	9,200	2	8,650	16	8,413	7	8,357	4	7,700	1	7,600
1973	5	10,500	1	10,500	6	9,883	2	9,500	15	9,013	8	8,950	4	8,150	1	8,300
N.C. Wesleyan																
1969	4	13,375			8	10,944			26	9,560			7	7,519		
1970	6	13,688			8	11,677			23	10,354			7	8,232		
1971	5	13,646	1	12,750	5	11,592	1	12,300	17	10,815	2	8,950	6	7,550	1	8,350
1972	5	14,552	1	13,390	6	11,899	1	12,915	19	10,845	4	9,551	4	8,775		
1973	7	14,600			3	11,700	1	13,300	20	11,239	4	10,113	4	8,850		
Pfeiffer																
1969	16	11,481			8	10,290			28	8,890			17	7,680		
1970	17	12,250			11	10,696			30	8,333			16	7,621		
1971	15	12,300	3	10,266	9	10,683	5	9,140	17	9,723	5	8,810	7	8,600	2	8,400
1972	14	13,057	3	10,966	11	11,170	4	9,512	19	10,014	5	9,300	3	8,416		
1973	15	13,615	3	11,150	11	10,946	4	9,662	18	10,209	4	9,016	2	8,950	1	8,000

NOTE: Salaries for 1969 and 1970 not available by sex.

Table XXVI

STUDENT/FACULTY RATIOS IN NORTH CAROLINA PRIVATE COLLEGES AND UNIVERSITIES, FALL, 1973

Senior Institutions		Junior Institutions	
Institution	Student/Faculty Ratio	Institution	Student/Faculty Ratio
Duke	6.7	St. Mary's	7.2
Warren Wilson	7.6	Kittrell	14.0
Sacred Heart	8.0	Lees-McRae	16.0
Bennett	9.4	Mount Olive	16.4
Barber-Scotia	9.7	Brevard	17.4
Queens	10.0	Chowan	18.7
St. Andrews	11.8	Montreat-Anderson	19.6
Salem	12.0	Louisburg	19.8
N. C. Wesleyan	12.2	Wingate	21.1
Greensboro	12.3	Peace	24.2
Davidson	13.0		
Methodist	13.1		
Lenoir Rhyne	13.4		
Catawba	13.7		
High Point	16.1		
Mars Hill	16.1		
Livingstone	16.2		
Johnson C. Smith	16.6		
Gardner-Webb	17.7		
Wake Forest	17.7		
Pfeiffer	18.1		
Shaw	18.5		
Guilford	19.1		
Atlantic Christian	19.4		
Meredith	19.6		
Campbell	20.8		
Belmont Abbey	20.8		
Elon	22.1		
St. Augustine's	24.3		
Average	12.4 (16.1)[a]	Average	17.3

[a] Excluding Duke University.

Source: HEGIS reports provided by institutions annually.

Table XXV shows that the balance among the four ranks is fairly satisfactory and that an excessive number of tenured faculty is not likely to be a problem as long as the institutions can avoid large deficits. However, the situation concerning the low proportion of women in the seven faculties and, in most cases, their comparative salaries will constitute a serious problem for all of the institutions in the next few years. No figures on the racial composition of the faculties were collected. This could also be a source of difficulty for institutions with any type of public grants.

Student-faculty ratios across the private senior colleges in North Carolina range from 6.7 for Duke to 24.3 for St. Augustine's, as shown in Table XXVI. Including Duke, the overall average is 12.4 students per faculty member. Excluding Duke (which included medical faculty in their report), however, the average ratio increases to 16.1, which is significantly higher than the ratio for N. C. Wesleyan, Greensboro, or Methodist. Brevard and Louisburg have average or higher than average ratios when compared to the other junior institutions.

It would thus seem that further efficiency might be possible at the three senior Methodist colleges mentioned above through gradual increases in the workload of the faculty (that is, through increases in the student-faculty ratio.)

Selected Administrative Salaries

Salaries for the presidents, chief academic officers and chief financial officers of the seven Methodist Colleges are shown in Table XXVII. It would appear that the growth in the salaries has been rather erratic since 1969.

Table XXVII

ADMINISTRATIVE SALARIES OF THREE TOP INSTITUTIONAL OFFICERS AT SEVEN METHODIST COLLEGES, 1969 to 1973 (12-Month Contracts)

Institution	1969	1970	1971	1972	1973
Brevard	$37,500	$40,200	$43,500	$45,000	$43,322
Louisburg	30,500[a]	42,100	33,500[a]	33,996[a]	37,500[a]
Greensboro	49,600	51,200	48,500	49,700	51,000
High Point	54,337	57,337	62,304	62,388	64,768
Methodist	32,000[b]	20,000[b]	20,000[b]	45,500	51,000
N. C. Wesleyan	49,500	51,250	51,000	51,000	54,500
Pfeiffer	$57,500	$60,500	$56,000	$59,075	$45,065[a]

[a] Figure includes salary of only two top administrative officers.

[b] Salary of only one administrative officer.

Source: HEGIS salary reports provided by each of the above institutions.

Financial Conditions

The basic financial data regarding the financial status of the seven institutions involved in this study are presented in Tables XXVIII and XXIX. Conditions in this area have been studied by many, including Cheit and Jellema at the national level, and require little elaboration here. Nonetheless, none of the seven colleges studied appears to be in a favorable financial posture. At best, they are in a period of precarious and fragile stability. This is clear from perusal of revenues and expenditures and indebtedness figures, on Tables XXVIII

Table XXVIII

TOTAL CURRENT FUNDS REVENUES AND EXPENDITURES (AND DIFFERENCE), 1968-69 THROUGH 1973-74 FISCAL YEARS, FOR SEVEN NORTH CAROLINA METHODIST COLLEGES

Institution	1968-69			1969-70			1970-71		
	Revenues	Expend.	Difference	Revenues	Expend.	Difference	Revenues	Expend.	Difference
Brevard	1,379,897	1,355,743	+24,154	1,525,168	1,526,798	-1,630	1,559,967	1,595,100	-35,143
Louisburg	1,506,348	1,411,011	+95,337	1,582,799	1,514,614	+68,185	1,739,031	1,682,014	+57,017
Greensboro	1,624,139	1,624,139	+0	1,679,940	1,679,939	+1	1,670,562	1,670,562	+0
High Point	2,358,875	2,231,829	127,041	2,364,492	2,334,065	+30,427	2,616,734	2,495,252	+121,482
Methodist	1,825,662	1,790,161	+35,501	1,879,605	1,783,992	+95,613	1,723,021	1,798,313	-75,292
N.C. Wesleyan	1,458,765	1,623,934	-165,169	1,654,635	1,758,735	-104,100	1,841,408	1,787,398	+54,010
Pfeiffer	2,546,057	2,226,155	+319,902	2,605,321	2,250,346	+354,975	2,546,296	2,499,518	+46,778

Table XXVIII, Continued

Institutions	1971-72			1972-73			1973-74		
	Revenues	Expend.	Difference	Revenues	Expend.	Difference	Revenues	Expend.	Difference
Brevard	1,642,396	1,628,043	+14,353	1,540,683	1,596,230	-55,547	1,668,000	1,631,000	+37,000
Louisburg	1,838,012	1,787,382	+50,630	1,836,170	1,801,613	+34,557	1,943,000	1,942,000	+1,000
Greensboro	1,814,717	1,906,055	-91,328	1,977,636	2,015,325	-37,689	1,909,000	1,869,000	+40,000
High Point	2,543,654	2,597,844	-54,190	2,714,300	2,802,090	-87,790	2,602,000	2,817,000	-215,000
Methodist	1,702,017	1,746,412	-44,395	1,741,729	1,763,203	-21,474	1,697,000	1,697,000	0
N.C. Wesleyan	1,897,114	1,796,665	+100,449	1,813,759	1,858,506	-44,747	1,800,000	1,850,000	-50,000
Pfeiffer	3,122,441	2,866,564	+255,877	3,234,665	2,990,943	+243,722	3,234,000	2,991,000	+243,000

NOTE: Estimates made by the institutions.

Source: HEGIS forms completed by institutions.

Table XXIX

INDEBTEDNESS* FOR SEVEN NORTH CAROLINA METHODIST COLLEGES
FISCAL 1970 THROUGH FISCAL 1974

Institution	1970	1971	Difference	1970-71 % Change	1972	Difference	1971-72 % Change	1973	Difference	1972-73 % Change	1974	Difference	1973-74 % Change
Brevard	$1,080,425	$1,107,042	$26,617	2.5	$1,065,146	$-41,896	-3.8	$1,071,422	$ 6,276	0.6	$1,036,005	$-35,417	-3.3
Louisburg	1,370,250	1,476,635	106,385	7.8	1,792,358	315,723	21.4	1,713,199	-79,159	-4.4	1,987,726	274,527	16.0
Greensboro	618,095	654,456	36,361	5.9	553,292	-101,164	-15.5	444,582	-108,710	-19.6	476,319	31,737	7.1
High Point	1,032,000	1,010,000	-22,000	-2.1	987,000	-23,000	-2.3	1,748,000	761,000	77.1	1,713,000	-35,000	-2.0
Methodist	4,581,286	4,510,425	-70,861	-1.5	4,441,332	-69,093	-1.5	4,397,935	-43,397	-1.0	4,256,156	-141,779	-3.2
N.C. Wesleyan	3,133,848	3,177,831	43,983	1.4	3,183,976	5,145	0.2	3,269,695	86,719	2.7	3,324,059	54,364	1.7
Pfeiffer	$2,388,330	$2,329,152	$-59,178	-2.5	3,496,880	1,167,728	50.1	3,181,302	-315,578	-9.0	2,873,478	-307,824	-9.6

* Balance Owed on Principal at End of Fiscal Year
NOTE: Negative percentage changes denote decreases in debt outstanding.

Source: HEGIS forms completed by institutions.

and XXIX, respectively. It should be noted that in the case of at least one of the colleges depreciation was included in expenditures whereas in others it was not.

The only institution which appears to be in a mildly secure financial position is Pfeiffer, and even their revenues (and expenditures) have not risen significantly over the past three years. Two other colleges, High Point and North Carolina Wesleyan, estimate deficits for 1973-74, and the remaining four estimate barely balanced accounts. Obviously, this places all seven institutions in an unfavorable and tenuous position when faced with the current double-digit inflation rate. Statistics in Table XXIX show that indebtedness has grown at four colleges since 1970, remained approximately the same at two schools, and decreased at the remaining one. (Note that, in this table, negative percentage changes reflect decreases in the debt outstanding.)

Thus, the outlook is very cautious. As Cheit states: " . . . the current stability has been achieved largely through extraordinary cuts in expenditures that clearly cannot go on indefinitely; and . . . the current stability is dependent upon assumptions about the external situation that are uncertain and beyond the schools' control."[3]

The rather fragile character of the current situation has been described also by Jellema.[4] The deficits experienced by a large number of institutions during the late 1960's and early 1970's have left their mark indelibly. A surplus at the end of a year's operation is an important and vital source of growth capital. It means greater flexibility in experimentation. It also means possible increases in student financial aid, avoidance of tuition hikes, or, at least, small tuition increases. But as Jellema points out, " . . . all of these things a college cannot do if it runs a deficit or merely breaks even. An institution barely afloat, with water nearly over the gunwales, has lost much of its maneuverability, its adventurousness and freedom of experimentation. Most ominously, it has no protection against storms . . . . The first thing it does in troubled financial seas is jettison cargo."[5]

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[3] Earl F. Cheit, The New Depression in Higher Education -- Two Years Later, (Carnegie Commission, 1973), p. 51.

[4] William Jellema, The Red and the Black, (Association of American Colleges: Washington, 1971).

Thus a small shift in enrollment could precipitate a very serious crisis in the financial status of any of the seven colleges under study. But the data presented herein is not nearly complete enough to study all the intricacies of the financial problems hereto alluded. For example, Table XXX shows that expenditures for books and other printed material at the seven colleges decreased by over 23 per cent from 1970-71 to 1972-73. Four institutions, Brevard, High Point, North Carolina Wesleyan, and Pfeiffer, had decreases over this two-year period of between 28 and 49 per cent. The remaining three did not keep up with inflation, so all decreased in real economic terms. What is not known is the quality of the holdings and the trends associated with them.

There is a strong need, therefore, for further investigation in these areas. This research has to be preceded by development of an adequate data base designed to facilitate resource management studies. Most of the currently available information is of a fiscal-budgetary nature, which does not lend itself readily to resource management analysis.

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[5] Ibid., p. 8.

Table XXX

EXPENDITURES FOR BOOKS AND OTHER PRINTED MATERIAL
AT SEVEN METHODIST COLLEGES, 1970-71 to 1972-73

Institution	1970-71	1971-72	1972-73	% Change 1970-71 to 1972 73
Brevard	$ 13,701	$ 11,471	$ 7,716	-43.7
Louisburg	12,521	15,863	13,560	8.3
Greensboro	22,250	23,666	23,714	6.6
High Point	30,344	29,407	21,767	-28.3
Methodist	26,712	25,256	27,388	2.5
N. C. Wesleyan	29,620	20,919	15,000	-49.4
Pfeiffer	36,222	46,987	22,591	-37.6
TOTAL	$171,370	$173,569	$131,736	-23.1

Source: Statistical Abstract of Higher Education, op. cit.

Conclusions

The problems of private universities and colleges in 1974 are quite different from those in 1960 when Methodist private higher education in North Carolina was beginning to expand.

In the earlier period, there was a growing pool of potential students. There were optimistic communities that were willing to support the expansion and the building of new colleges. There was a conviction that the small liberal arts college had a bright future. The economy was stable and the prospect of support from both public and private sources appeared to be promising.

The situation has changed radically in the last decade-and-a-half. Institutions everywhere, public and private, are competing for the diminishing number of potential students. Newer and more practical institutions are attracting larger numbers from the shrinking pool. Small institutions are finding it increasingly difficult to appeal to the lifestyle of the present generation of students. Liberal studies and even college attendance do not, for the moment, have the attractiveness that they once enjoyed. Inflation has eroded the financial stability of private colleges. Ever-increasing tuition rates have driven students from their doors. In short, private higher education is approaching a fearful crisis. Philanthropic aid is not keeping up with inflation, and the massive infusion of public funds that would be necessary to deal with the crisis does not appear to be in prospect.

These are all facts that must be recognized and understood if many private institutions are to survive the serious threat to their very existence. Throughout this brief study, a number of conditions and trends that affect seven institutions in North Carolina have been identified. They must be faced squarely and with effective solutions. For example, five of the seven institutions are too small to operate economically and with a variety of educationally attractive programs. Even if these smaller institutions were presently able to marshal the faculty and other resources essential to operate effectively in the 1974 context, their facilities would only be underutilized unless they could attract at least a thousand students each. It is evident that there will have to be a radical and rapid increase in the enrollment of these institutions if they are to survive on an educationally sound basis.

Some of the seven institutions are carrying a heavy burden of debt which constitutes a first lien on any revenues that they receive, forcing educational programs, student welfare and faculty salaries to take a smaller portion than that to which they are entitled. These problems must be addressed immediately. It is possible that educational programs could be changed to attract a larger student enrollment. It is also possible that institutions could be merged. Certainly, in the immediate future the only alternative to merger will be that of expanding the enrollments of all institutions to a point at which they can operate on an economy of scale that is viable.

A word should also be said about faculty salaries. It is obvious from the data presented herein that the remuneration of faculty members has been inadequate. They have borne the brunt of the crisis and stood by faithfully while inflation was cruelly eroding away their livelihood. Steps must be taken soon to remedy this situation. It might be possible to eliminate certain unproductive programs and/or raise the student-teacher ratio in some institutions and thereby raise salaries to a level competitive with those essential to maintaining the educational health of an institution.

In the coming months and years, each of the seven institutions should develop and maintain a complete and detailed set of institutional records for the purpose of monitoring closely and rapidly any changes in vital signs of instituitonal health which may appear. In particular, institutions should begin to study the costs and productivities of their various programs in order to eliminate those that are extraordinarily expensive and out of harmony with the needs and demands of their students.

APPENDICES

Appendix A: Members of Joint Committee on Higher Education Planning and Strategy 183

Appendix B: Membership of Subcommittees 185

APPENDIX A

MEMBERS OF JOINT COMMITTEE ON HIGHER EDUCATION PLANNING AND STRATEGY

Mr. R. R. Allen NCAC
Drawer 1867
Fayetteville, North Carolina 28302

Mr. Glenn E. Anderson NCAC
Box 1071
Raleigh, North Carolina 27602

Bishop R. M. Blackburn NCAC
Post Office Box 10955
Raleigh, North Carolina 27605

The Reverend Paul Carruth NCAC
Trinity United Methodist Church
Church and Liberty Streets
Durham, North Carolina 27701

Mr. S. M. Cozard NCAC
Cozart-Eagles & Company
Wilson, North Carolina 27893

Mr. Richard Erwin WNCAC
Post Office Box 995
Winston-Salem, North Carolina 27102

Chancellor James S. Ferguson WNCAC
1102 Spring Garden Street
Greensboro, North Carolina 27403

Dr. James W. Fowler, Jr. WNCAC
209 Cole Building
207 Hawthorne Lane
Charlotte, North Carolina 28204

Mrs. Gordon L. Goodson WNCAC
Box 631
Lincolnton, North Carolina 28092

Dr. N. W. Grant NCAC
3118 Truitt Drive
Burlington, North Carolina 27215

Bishop Earl G. Hunt WNCAC
310 Cole Building
207 Hawthorne Lane
Charlotte, North Carolina 28204

Mr. Robert B. Jordan, III NCAC
Mount Gilead, North Carolina 27306

Dr. Arnold K. King NCAC
512 Dogwood Drive
Chapel Hill, North Carolina 27514

Dr. Thomas A. Langford WNCAC
Box 4735, Duke Station
Durham, North Carolina 27706

Miss Diane Long WNCAC
614 Aintree Road
Charlotte, North Carolina 28215

The Reverend G. Robert McKenzie NCAC
1218 Edgewood Avenue
Burlington, North Carolina 27215

Mrs. H. L. Mann NCAC
Route 3, Box 269
Sanford, North Carolina 27330

The Reverend Charles H. Mercer NCAC
Post Office Box 10955
Raleigh, North Carolina 27605

Dr. R. H. Nicholson WNCAC
2810 Providence Road
Charlotte, North Carolina 28211

Dr. J. H. Ostwalt WNCAC
Post Office Box 387
Davidson, North Carolina 28036

Dr. J. C. Peters WNCAC
Room 307
207 Hawthorne Lane
Charlotte, North Carolina 28204

The Reverend Warren B. Petteway NCAC
1206 Branch Street
Wilson, North Carolina 27893

Dr. Philip L. Shore, Jr. WNCAC
1540 Westbrook Circle
Gastonia, North Carolina 28052

Mrs. Roger Soles WNCAC
604 Kimberly Drive
Greensboro, North Carolina 27408

MEMBERS OF JOINT COMMITTEE ON HIGHER EDUCATION PLANNING AND STRATEGY

The Reverend Thomas B. Stockton WNCAC
27 Church Street
Asheville, North Carolina 28801

Mr. R. Dillard Teer NCAC
Post Office Box 1131
Durham, North Carolina 27702

The Reverend V. C. Tyson NCAC
Post Office Box 456
Fayetteville, North Carolina 28302

The Reverend H. Langill Watson NCAC
1002 W. Knox Street
Durham, North Carolina 27701

Dr. Charles D. White WNCAC
301 Cole Building
207 Hawthorne Lane
Charlotte, North Carolina 28204

Mr. William F. Womble, Sr. WNCAC
Post Office Drawer 84
Winston-Salem, North Carolina 27102

The Reverend Manuel D. Wortman WNCAC
339-A East King Street
Boone, North Carolina 28607

MEMBERS OF THE JOINT EXECUTIVE COMMITTEE:

Glenn E. Anderson	NCAC
Paul Carruth	NCAC
R. Herman Nicholson	WNCAC
Jay Ostwalt	WNCAC
Warren B. Petteway	NCAC
Manuel D. Wortman	WNCAC

SPECIAL ADVISOR:

Dr. Fred E. Harris, Associate General Secretary
Division of Higher Education, Board of Education and Ministry
Post Office Box 871
Nashville, Tennessee 37202

APPENDIX B

MEMBERSHIP OF SUBCOMMITTEES

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Chancellor James S. Ferguson, Chairman
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